

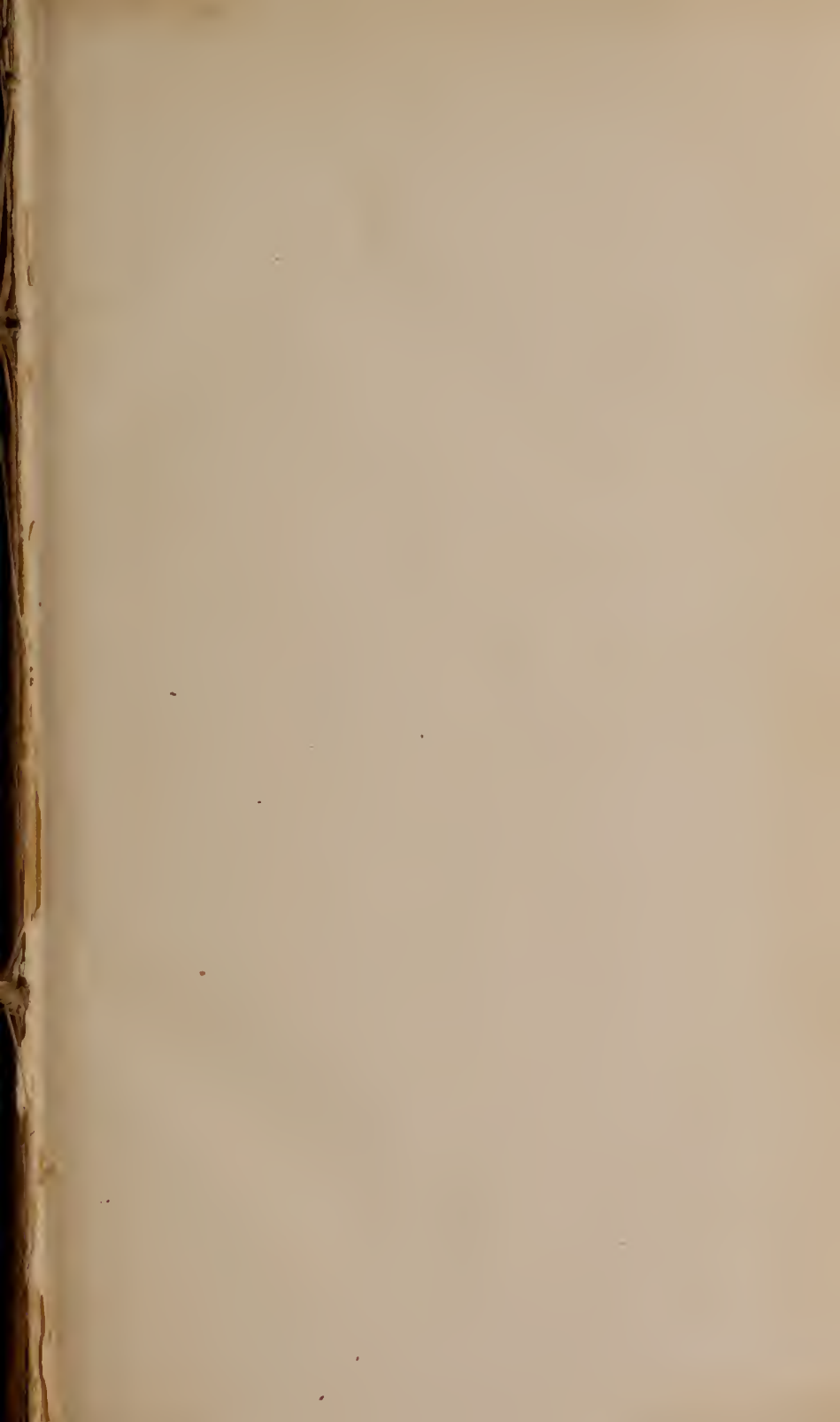


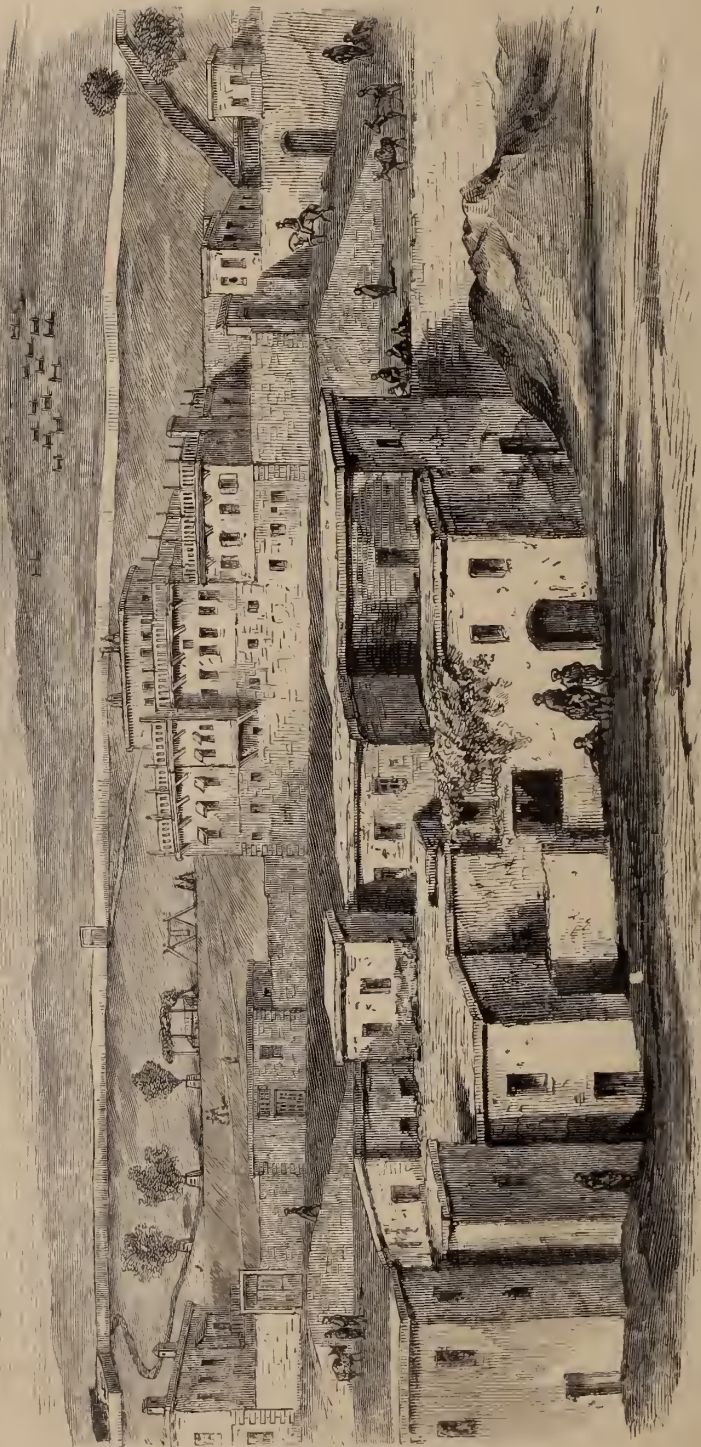
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THE FEMALE SEMINARY AT HARPOOT.

THE
MISSIONARY HERALD.

VOL. LXIV. — FEBRUARY, 1868. — No. II.



HARPOOT MISSION PREMISES. No. 2.

DEAR YOUNG FRIENDS,—The editor of the Herald says that, if I “prefer” to do so, I may write this letter to you; and I do “prefer” it, because it is easier, and because I wish you to feel that you too have a share in the Herald. Then, too,—as he who aims at and hits a small mark is more sure to hit the larger one behind it,—if I am able to interest you, I shall be quite sure to gain the attention of older friends. I hope that both you and they have seen the picture in the Herald for October, and read what is said there about the Theological Seminary in Harpoot. Perhaps some of you don’t know where Harpoot—or Kharpoot, as it has until now been spelled—is. In Genesis, second chapter and fourteenth verse, you read of the two rivers, Hiddekel and Euphrates. Staring upon the hill-top, just back of the houses in the picture, you can see, ten or twelve miles to the north, a branch of the Euphrates flowing to the west, while, some forty miles to the southeast, in the Taurus mountains, are the headwaters of the Hiddekel, now called the Tigris, upon whose western banks, about one hundred miles to the southeast of Harpoot, is the great walled city of Diarbekir,—of which you have had a picture in the Herald, and in which your missionary, Mr. Walker, died of cholera,—and farther to the south, upon the eastern bank of the river, lie the ruins of Nineveh,—the city to which Jonah was sent (Jonah i. 2). South of these, and on the Euphrates, lie the desolations of Babylon. (Isaiah xiii. and Jeremiah li. chapters.)

Thus you see that Harpoot lies in one corner of the land of Eden, perhaps upon the spot where God planted the garden, (Gen. ii. 8,) and where sin began, and not very far from the spot where the Lord “confounded the language of men.” (Gen. xi. 1-9.) Of both these events we at Harpoot are daily reminded, by the fearful prevalence of sin about us, and by that “Babel”—that *confusion* of tongues—which compels us to use four languages, the Arabic, Armenian, Koordish, and Turkish, in the Theological Seminary, in order to prepare men to speak to the principal nations about us; while to preach the gospel to “every creature,” in our great missionary field, at least seven languages must be used.

If you read the letter in the October Herald, you learned that we Harpoot missionaries are not mere pastors, preaching in one place, but missionary travelers over a large territory, which is now about two hundred miles long by one

hundred wide. As there are neither railroads, steamboats, nor stage-coaches, nor even roads for carriages of any sort, in that part of Turkey, but only plenty of room to ride on horseback over the lofty mountains and vast plains, we must have horses for ourselves and the native "helpers" to ride. So, on the left of the picture, at the right of Mr. Barnum's house, you see the stable in which are kept several horses for this purpose. Fortunately, both stables and horses are cheap; this stable, which is built of stone, as described in the October Herald, and which is big enough for six horses, three donkeys,* and three cows, having cost but \$125; while a horse, "good enough for missionaries," can be bought for from forty to sixty dollars. As the horses eat no hay, (which, in our thickly populated country, there is no room to raise,) but only chopped straw and barley, which can be kept in a very small space, this stable is not like your tall-mowed New England barns, but only about eight feet high. To keep a horse a year, costs usually from thirty to forty dollars. Perhaps some Sabbath-school would like to buy a horse and keep him, and hear sometimes of the missionary tours which he makes on your account.

In the western end of the upper story of the large house, in the centre of the picture, lives Mr. Allen. The middle part is my house, now occupied by Mr. and Mrs. Williams; while the eastern end and the lower story are occupied by the teachers and pupils of the "Female Seminary," about which I am going to tell you. On the right hand and in the front of the picture are neighboring houses, mostly on the lower side of the road which passes in front of our dwellings. Fortunately for us, the missionary premises are upon the outside of the city, whose noise and filth we thus avoid, except as we sometimes get the latter from the large Turkish graveyard upon the hill-tops in the rear, a part of which you see, with its stones, in the picture. The Turks bury in such a way as often to make their graves very offensive.

Between the graveyard on the hill and the road in the front you see an inclosure, which we dignify by calling it the "garden," on much the same principle as we Orientals call blind people "enlightened" ones, or as you Occidentals sometimes call very poor skim-milk cream, because we and you like to call things by a pleasant name. Our "garden" is the farthest possible from a *real* one, being, except in early spring and late fall, a mere barren, desolate, rocky mountain-side, upon which can grow no green thing except the very few and very small trees, which are kept alive by hiring a man once a week, in the summer rainless season, to pour upon the roots of each a goat-skin "bottle of water." (Gen. xxi. 14.) This he does for about seven tenths of a cent per bottle. Here you can see why "willows by the watercourses" are spoken of (Isaiah xlv. 4,) and "trees planted by the rivers," &c., (Ps. i. 3; Jer. xvii. 8.) No others live in those lands of summer drought.

Upon the outside of the roof of the large house you see a sort of railing, or "battlement," such as God bade the Israelites build around their houses. (Deut. xxii. 8.) Persons sometimes fall from the roofs which have no such protection, and die. You can see how readily one can, like Peter, (Acts x. 9,) go upon the house-top to pray. The "battlement" upon one side of this house is

* The men and donkeys at the left of the stable only *seem* to be on the house-top. They are in the same road with the other men and donkeys on the right of the picture. This road passes between the mission premises and the houses of the city people in the front part of the picture.

of boards, and so close and high as to form a place of real retirement, where, in the heat of summer, we sometimes sleep at night. The house is built upon the mountain side, by digging into it, so that while the front portion of the roof is some thirty feet above the road, the back portion is level with the terrace of the "garden."

Just to the right of the Female Seminary you see the outer gate, or door, of the house yard; such a one, perhaps, as in Acts xii. 13 is called the "door of the gate." Sometimes these outer gates have inserted in them a smaller door, through which a single person may pass without opening the larger and heavier gate, which must of course be opened for beasts of burden. Some say that one of the gates of Jerusalem had such a small door inserted in or by it, called the "needle's eye," and that to this the Saviour referred when he said, "It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." (Luke xviii. 25.)

But I promised to tell you about the Female Seminary. Come with me on a missionary tour among the villages, and see women everywhere doing the drudgery, even to carrying upon their backs huge baskets of manure, to be mixed with straw, made into cakes, and dried for fuel, while their husbands *do the knitting*, and you will see and feel, as we do, the necessity for using some means for elevating woman to her true place, not as the servant, but as the equal, the "helmet" of man. But ignorant people can't be really "elevated," because the higher you raise them in position the lower they sink in the estimation of those who behold them. You recollect that somebody has said —

"Pigmies, though perched on Alps, are pigmies still,"

to which we may add —

And Alpine pigmies meaner still appear,
Because they're perching in the upper air.

To give anybody, man or woman, who is unfit for it, exalted position, only makes that unfitness the more evident; and, if we wish women in Turkey to enjoy their "rights," of leaving the dung-basket and taking the knitting-needles, and an honored position as the equals of their husbands, they must have some education. Yet our Seminary was not intended to take the place of *primary schools*, and to teach *women at large* to read, nor even to teach very many persons at all. To educate the mass of women and girls, we should need in our mission scores and hundreds of such seminaries, while we purpose to have but one or two, to be used as a means both of awakening a public spirit in favor of female education and of preparing suitable teachers to educate and elevate their sex.

Fortunately the majority of the students in the Theological Seminary were married; for you must recollect that, in the Orient, boys and girls don't wait to grow up and select companions for themselves, but are often "engaged to be married" by their parents, in their infancy; and boys sometimes are married at sixteen years of age, and girls at twelve and ten years, and even younger. I say "*fortunately* the majority of the students were married," because, at first, it was very difficult for students to get wives, since the almost universal custom of giving daughters in marriage only in the immediate neighborhood of their parents' homes, forbade giving them to preachers who are to go wherever God sends them.

So soon as possible, then, after opening the Seminary for raising up pastors and preachers, we opened one also for their wives, and required every married student to bring his wife with him to be educated. The wives have frequently been very unwilling to come, and funny scenes sometimes result from efforts to enforce the command, "Let the wives be subject to their own husbands in every thing." (Eph. v. 24.)

But the obedient ones gain the blessing, finding the Seminary wholly different from what they feared; and sometimes those who wept at coming to the dreaded "Protestant school," weep even more when, at the end of their course, they must leave their delightful Christian home, the place where they have found and learned to love the Saviour. It is a pleasant fact, that of the 94 pupils who were connected with the Seminary previous to 1867, 41, as we hope, became Christians while in it; and a good number of the 94 are still there, pursuing their studies.

The women, of course, live with their husbands, and only attend the school as day-scholars. Some of them are the mothers of several children, one having a family of twelve, while another, at forty years of age, is a grandmother. So our seminaries have a department not needed in such institutions in this land, — a nursery. While the older children are sent to one of the city schools, the younger ones are committed to the care of a woman hired for the purpose, with as many girls as she needs to assist her, while the mothers spend about seven hours a day, on five days of the week, in improving their minds and hearts, — and I might add *bodies* too, for among the graces taught in the Seminary is that scriptural one sometimes forgotten even in Christian lands, and oftener still in Turkey, to "cleanse ourselves from all filthiness of the *flesh*," as well as of the spirit. (2 Cor. vii. 1.)

In this "nursery," stanchions, or poles, are put up on two sides of a room, and between these and rings in the wall, rope-erattles are suspended, for the smaller children. Just before leaving Harpoot I went to take a look at the "nursery." As I opened the door, one of the babies began to cry, and nearly all of its eighteen companions joined in the chorus, making such a din as will make me long remember the visit.

But we must hurry on to the Seminary, where more than 30 students' wives, and fifteen girls from different cities and villages, who have been received as boarders on the premises, are hard at work, acquiring knowledge.

Only those girls are admitted who, with the consent of their parents, agree not to marry, without our consent, any one who is not a preacher or a teacher. This rule is necessary, because, though a few years ago a woman or girl who learned to read was disgraced, now those who get an "educated" wife consider themselves very fortunate; and as in Turkey no less than in England and America, too many parents seek for their daughters *rich* rather than *worthy* husbands, if there were no such rule, we might educate girls for pastors' wives and lose our money and effort, by their marrying rich husbands and leaving the "poor preachers" wifeless.

Among the 94 pupils mentioned above are 22 girls from the city of Harpoot and its immediate vicinity, who were formerly received as day-pupils, on payment of tuition. But, with one exception, none such are now admitted, and all of the about 50 pupils are either wives of students of the Theological Seminary,

or expect to be such. As the girls are required to know more than the women at entering, they remain but three years, studying seven and a half months each year, while the women remain as long as their husbands do.

But let us pass through the outer gate, that to which the missionary, Mr. Allen perhaps, is riding up, and enter the Seminary. We Orientals don't "introduce" people,* so 't is taken for granted that you know Miss West, who has written you so many pleasant letters, and Mrs. Williams, who was Miss Pond, as well as Kohar, ("Jewel,") and Mariam, ("Mary,") the assistant-teachers. Eva, ("Eve,") the other assistant-teacher, instructs those women who speak Arabic and Koordish; for here, as well as in the other Seminary, different languages are used. The Arabic-speaking men and women came with Mr. Williams from Mardin, a city in Mesopotamia, six days' journey to the southeast of Harpoor.

You see two ladies taking a walk in the "garden." They must be Miss Seymour and Miss Warfield, who have just gone to take charge of the Seminary, when Mrs. Williams goes with her husband to Mardin and Miss West comes home to rest and see you. Seated upon the floor, in as many rooms, you see three classes, one, perhaps, in the Bible, which all study daily, from the beginning to the end of their course; another in geography; and the third may be the "weak ones," as they are called, who are making their first feeble attempts to write figures, or perhaps to add them up upon their slates.

In a little while there comes a class in a "Child's Book of Astronomy," for even the women must know that the moon is *not* "made of green cheese," and must learn something of God's wisdom and power as displayed in the starry heavens.

Then come more advanced classes in arithmetic, and again others in the Bible, the Catechism, moral philosophy, grammar, reading, writing, or some other branch, till we come to one in which all unite, learning to sing those hymns so precious to some of you: "O happy day that fixed my choice, On thee, my Saviour and my God!" "Sweet hour of prayer;" "Must Jesus bear the cross alone?" "Rock of Ages, cleft for me;" "There is a happy land;" and scores of others which have been translated, and which they, as well as the students in the Theological Seminary, love to learn and to teach to those among whom they go to labor.

I assure you, children, that those people, who have so recently heard of a Saviour, don't allow a choir to praise him for them, and much less do they hire "opera singers" to do it; and often the earnest, *heartly* singing of these sweet hymns by the whole congregation has been a means of leading men to that Saviour of whom they speak. *All sing*, or try to. Sometimes the harmony is not the sweetest to the ear, but you know the old hymn says, —

"Oh, may my *heart* in tune be found,
Like David's harp of solemn sound,"

and we hope the *heart* is often in tune when the *voice* is not.

But this letter is growing too long, and I must hasten to tell you of the success which the Seminary has had in "awakening public opinion in favor of female education, and preparing suitable teachers to educate and elevate their sex."

* This Oriental habit will account for my failure, in the October Herald, to introduce to your older friends Mr. Allen, who is at the head of the Theological Seminary.

So much has public opinion changed, that hundreds, I might say some thousands, of women and girls have learned to read, and the past winter, more than 500 girls attended the schools opened by us. And in schools opened by the Armenian ecclesiastics, to keep pupils away from our teachers, there were more than 600 girls, while some hundreds of women were taught by "little teachers." The feeling has become very common, even among those who do not receive our teachings, that it is a disgrace for a woman not to know how to read; while, among those who attend our "Protestant" meetings, the feeling is so strong in favor of educated pastors' wives, that one of our best preachers recently lost a "call" to be a pastor, because his wife, the "grandmother" spoken of above, is not as learned as the people wish.

And with intelligence, woman, even in Turkey, is gaining her true position of honor and influence. All know that "gospel-men" treat their wives well. One of the bitterest enemies of the Protestants in Harpoot city, — a woman who never attends our meetings, — has had her daughter taught to read, and has given notice that she will give her in marriage to a "gospel-man," "because Protestants treat their wives well."

The expense of this Seminary for four years, including \$500 expended on the "premises," has been \$2,140, besides what the parents of the pupils have paid. The average annual expense for each girl is about \$20 in coin. How many Sabbath-schools would like to support each a pupil, during the coming year, and to pray for her, that she may be a good scholar, an earnest Christian, and a faithful laborer for Christ?

Quite a number have already become such, and, if time would allow, I could tell you much which they have done to enlighten and save hundreds who, but a short time since, were, with themselves, in the darkness and degradation of ignorance, superstition, and sin.

Your friend,

C. H. WHEELER.

P. S. Many people inquire whether the wall in the picture is the city wall. It is the "garden" wall. Harpoot is not a walled city.

Some of you have not seen in the October Herald the picture of the native pastor's house, the Theological Seminary, the chapel, &c. Those who see both pictures will notice that this is a continuation of the other, Mr. Barnum's house being in both. Mrs. Williams, and ten missionary children, are buried in the little cemetery behind Mr. Barnum's house. Little Alice Allen has been added to the number since October last.

PROGRESS OF THE LAST TEN YEARS.

THE number of native pastors connected with the missions of the American Board has increased, within the last ten years, from 18 to 84, one half of whom are entirely supported by their people, — pastors of independent churches. This is work finished. Independent light-centres are thus set up, and though the influence of the missionary is still needed for counsel and encouragement,

his great work is done ; and when a sufficient number of such centres are established among any people to serve for its spiritual illumination, he can transfer his labors to another field.

The number of out-stations has increased from 79 to 482. The place where a missionary resides is called a *station* ; a town or city in the neighborhood, where a spirit of inquiry has been awakened, and where evangelizing work is regularly carried on by a native preacher or helper, is called an *out-station*. Hence the number of out-stations marks the progress of the gospel in the surrounding region. The advance in this respect, within ten years, is very cheering ; but it also marks the crushing labors thrown on the feeble band of missionaries, and the rich opportunities for Christian effort they enjoy.

The amount contributed to the support of the gospel by the native Christians, for the year 1866, was over \$40,000 in gold — an eighth part as much as was given by all who contribute through the Board to advance the cause of Christ in foreign lands ; — and by men and women but a few years out of the darkness of heathenism or the degradation of false worship.

In Western Asia, mostly in the Armenian missions, the advance in ten years is marked by the following figures : native pastors increased from 5 to 34 ; native churches from 34 to 67 ; church members from 1,127 to 3,248 ; contributions from \$500 to over \$12,000. And this gives but a very inadequate conception of the great change of sentiment among the people. One other item, from Harpoot, reveals the growing interest in the pure word of God, — 11,000 copies of the Scriptures *sold* within ten years.

Our brethren, in the entire mission field, are overborne by the blessing of God upon their labors, and plead most earnestly for help to gather in the harvest.

LETTERS FROM THE MISSIONS.

Sandwich Islands.

LETTER FROM DR. L. H. GULICK, *October 7,*
1867.

Moral Condition of the Islands. That there may be *intelligent* sympathy with, intelligent and appropriate prayer for, the missionaries, in their various fields, it is important that Christians at home should know their griefs as well as joys ; their difficulties and disappointments, as well as their successes. Yet it not unfrequently occurs that some of their severest trials are such as cannot well be stated to the world. They often stand connected with the character of rulers, or the conduct of men from Christian lands, when many prudential reasons render it inexpedient to proclaim the facts. Missions to the Pacific Islands have ever been subject to sore trials of this kind, and they are by no means yet passed away at

the Sandwich Islands. It may be best that facts should be presented more fully than they have usually been in missionary publications. At least it appears that a recently deceased judge at the Islands strongly advised one of the missionaries “ to put the whole matter into the public papers, and keep it there ; ” and the considerations which influenced him probably influenced the writer in forwarding the letter from which extracts will now be given.

There are other reasons also for publishing portions of this letter. The varying, if not conflicting and even contradictory statements which appear from time to time, in regard to the present moral and religious condition of the Hawaiian people, and the results of evangelizing labors among them, have probably perplexed many readers ; and they have wished to

feel more certain as to the real state of the case. If we do not go outside the mission circle, the representations of different missionaries, (who of course differ in temperament, some being inclined to brighter and more hopeful views than others,) and perhaps even those of the same persons given at different times, would make, taken separately, varying impressions. The *Herald* has striven to be impartial, and to let both sides appear, in a case where there is decidedly a dark, as well as a brighter side. In this communication, Dr. Gulick endeavors fairly to present both sides in regard to some matters which have been variously represented, and many will be glad of the aid thus afforded them for arriving at a just conclusion. He writes in answer to inquiries, and states:—

“The inquiries you make respecting the immoralities of our native females must be answered with caution. Statements such as Mr. Rising makes are true, and the opposite statements, such as you refer to, are true also.

“Virtue is one of the slowest of growths — one of the latest developments in humanity. Forty years ago this people were little better than animals, so far as their passions were concerned. The true religion of Jesus reached them, and multitudes embraced it, together with all the leading chiefs. There was a wonderful external reform; much of it merely external, though there was no inconsiderable element of real reform and piety. In the course of time, the support of the *chiefs* was, to a considerable extent, withdrawn from evangelical religion, and even from external morality. With two or three most noble exceptions, our aristocracy now abets immorality — as aristocracy in most lands does.

“The *foreign element*, also, has increased upon us, till the greater part of the wealth of the Islands is in their hands, or in the hands of their children, born here. Most of this foreign blood is debauched, and assists in debauching the nation. The foreign population consists principally of men, and men without virtuous principle, though many of them are very ‘clever.’

Some are men of education, which, combined with their wealth, increases their influence. Then there is the large seafaring population, which comes and goes each spring and fall, bringing untold sin and woe.

“Even the new *religions*, which have been introduced, have tended in some degree to overthrow ideas of morality, by admitting to their communions men of publicly immoral character. And in addition to all, and more potent than all, a large part of the offices within the control of the present administration are filled by men whose moral characters will not bear examination, — men who, in matters of temperance and morality, violate, almost openly, the laws they are set to execute. The government is corrupt and corrupting. The ‘Law to Mitigate’ the evils of prostitution is but a law licensing prostitution, and is another of the measures which have helped to corrupt the national conscience.

“In view of all these untoward influences, it is no matter of surprise that thousands of our young women are corrupted by men from Christian lands; nor is it to be wondered at that the tone of national morality has been relaxed. Individuals and families not firmly fixed on religious principle must be expected to give way, and even those who are so, will inevitably feel the effect of such general relaxation. And this does not hold true of our *native* society and our *native* churches alone.

“It is true that there is great immorality. It is true that there is an increasing disregard of the rite of marriage. It is even true, that with all our efforts, some of these evils, from time to time, crop out in our churches. It would be strange if they did not. It would also be strange if, in the many churches now under a native ministry, this matter were always dealt with in the promptest and most decisive manner, — though I do not know that this has as yet been charged by our enemies.

A Brighter Side. “Notwithstanding all this, which is certainly terrible enough, it must not be admitted that there is no virtue here, nor must the impression be given that the power of true virtue is not in-

creasing. Notwithstanding the general outward relaxation of law, the number of virtuous individuals and virtuous families has doubtless been steadily increasing from the beginning of the missionary work among this people. The churches were, probably, taken as a whole, never so free from immoralities as they are now. The breakwater against the terrible ocean of license, which surged around our Hawaiian Zion, has been laid deep and permanent. It has in places so nearly reached the surface, that female *virtue* is a known quantity on these sunny isles, where, a few years ago, the *name* was unknown and the *fact* unheard of. Virtue that stands these trials is *virtue*. Our preachers, whether foreign or native, give no uncertain sound on questions of morality. A public sentiment is being gradually created, by the influence of the gospel, assisted by the teachings and example of a number from foreign lands, in spite of the terrible counter influences of which I have spoken. There are many parents willing to make effort and to practice self-denial, to have their children kept from vice, and to raise them above the vicious community around. We do not open a school for boys or girls, but it is filled to its utmost capacity; and many apply for admission who cannot be received.

“But for the conserving effects of the Gospel, during the last half-century, there would have been now scarce an Hawaiian left to tell the story of the extinction of the race, through foreign vices grafted upon native depravity. That the race still continues to decrease is no wonder; but that it is in existence to-day, with many manifestations of true Christianity, is one of the modern miracles of grace. That there is so much vice and immorality should astonish no one; but that there is any virtue, any piety, any civilization, should cause us to shout over the triumphs of redeeming mercy.

“And we should not allow a desponding thought with reference to the future. The aboriginal race will continue to diminish; vice will continue its depredations; the new conditions of civilization will continue to prove fatal to still another portion of the natives; but a certain part will

struggle above these depressing influences. There will be pure Hawaiian blood here for generations yet, while many families will grow up of a mixed origin, with a steadily increasing intelligence and virtue. We are laboring not alone for Hawaiians of the present, but with an eye to the Anglo-Hawaiians of the future; and the higher we lift the Hawaiian race, the more influence do we exert for good on the people who are to succeed them.

“Why should we be more disconsolate in working for a dying people than for a dying individual? If this race is, in some sense, to become extinct, we will only the more earnestly labor for it, and lay it to rest with Christian burial. Its history has been a marvelous one, shedding great glory on the missionary enterprise. Its frailties, no less than its virtues, come from its being one of the most *impressible* of races, easily influenced to good, and too easily drawn to evil. With so much amiability, and with, now, so many Christian advantages, we may yet hope for much from the Hawaiian, — the Hawaiian nation and the Hawaiian church.”

In confirmation of some of the more trying of Dr. Gulick's statements, the following passages will be given also, from a letter written at about the same time by one of the fathers in the Hawaiian mission.

A Time of fiery Trial. “The present is, as you are aware, emphatically a time of temptation on a gigantic scale. The powers of darkness rule the hour, and *the King will have it so*. Moreover, his officers, in several instances, have confessed to me that they *have no power to make a single change for the better*. Judge —, associate justice of the supreme court, when I consulted him in regard to some of these awful crimes that are openly stalking through the land, confessed that he had no power to aid us; and he significantly added, as the utmost he could do for us, that he strongly advised me *to put the whole matter into the public papers, and keep it there!* As he has gone to his grave, no harm can come from thus referring to his advice.

“A large part of the government offi-

cers, in all this part of our island, are notoriously addicted to drunkenness and other vices. This is true of foreign as well as native officers. We are having, therefore, most fearfully acted out the sentiment promulgated by the present King when he was Minister of the Interior, that morals had nothing to do with fitness for office, and would weigh nothing with him, *pro* or *con*, in selecting men for the posts to be filled by him.

“You can readily understand, therefore, how fierce are the assaults of the adversary upon the cause of truth in these days. Never, during the past twenty-six years, has there been any thing like it in the Islands. The summing up of the reports read before our General Association, in June last, were absolutely frightful, touching these matters.

“You will naturally inquire how the churches bear the terrible ordeal. By the grace of God, not a few of his professed people have thus far resisted the pressure brought to bear upon them by the powers of darkness; and doubtless many will so be kept to the end. Yet it cannot be denied that the havoc has been fearful in portions of our Zion. Of some of our churches, scarcely more than a name remains; and in some others, the signs of spiritual disease are so many, that dissolution would hardly surprise us at any time.”

Educational Affairs. “The Board of Education have made a most wretched failure in their experiments with our schools. But little more than two years have elapsed since they put all missionary influence, in the matter of public education, under their feet, and assumed the entire control of public educational affairs, making one of our bitterest foes their executive agent. And now the country public schools are reduced to a mere nullity, a name, a sham. Never was failure more complete. The school-tax is in the hands of immoral, and in every way unfit men, who somehow manage to use up the yearly amount in from four to six months; and then the children are left to seek mischief only, whilst retrograding towards the ignorance of barbarism.”

North China Mission.

PEKING.

(N. E. China, lat. 39° 54', N. long. 116° 29' east.)

LETTER FROM MR. BLODGET, *August 14, 1867.*

SOME statements in this letter, respecting climate, openings for more laborers, and the policy to be pursued in connection with increased efforts, will interest at least such persons as are themselves thinking, or have friends who are thinking, of making China their field.

Climate. “Very little rain falls during the entire year in all this region of country. The climate is dry in the extreme, and for months the sky remains clear and almost cloudless. In this respect our climate is quite the reverse of that at Shanghai, where rains are very abundant, producing great moisture and dampness, and consequently fever and ague. East winds prevail at Shanghai, and are very trying. Here they are very infrequent, and less trying than in any place which I have ever known.

“The principal rains fall here in the summer months. Then we have very heavy showers, but no long storms and misty weather. During the fall, winter, and spring, storms are very infrequent. The mercury seldom falls below zero in the winter, seldom ever goes down to zero.

Dust Storms. “The dryness of the climate, and the great light of a cloudless sky, become trying to weak nerves at times. Mrs. —— has suffered in this way. Besides, we have in the cities a very great amount of dust, and frequent dust-storms over the whole country. A few months since, during such a storm, I was obliged to light my lamp to read in the middle of the afternoon. The dust pervades every thing. The natives retire before it as before a storm of rain. Those who are exposed for a long time are in danger for their lives. Cases of death of persons overtaken in the open plain by dust-storms are not infrequent. These storms are most violent in March and April.

"The heat is great in the summer months, but not so difficult to bear as the same degree of heat in a moist climate. In the coolest rooms of a brick house the mercury frequently stands at 96°.

Diseases—Longevity. "The diseases of the climate are fevers, diphtheria, small-pox, measles, rheumatism, and the like. Diarrhea, dysentery, ague, which prevail at Shanghai, are very infrequent here.

"The number of deaths, among the missionaries and European residents generally in North China, during the last seven years, has been not greater than would be naturally expected among the same number of individuals resident in their native lands.

"The climate of Tientsin, Peking, and all the cities on the plain, is much the same. Kalgan is among the mountains, and from its great elevation, as well as from the fact that it is one hundred miles farther north, has much the advantage of Tientsin and Peking. In fact, it may well be questioned whether any part of the United States has a more healthful climate. That of Minnesota would perhaps not differ greatly from it, except that the winter in Minnesota is more severe.

"Missionaries for China should by all means be carefully vaccinated.

The Call for Men—The Men needed. "I am rejoiced to learn that the claims of China on American Christians are at last more deeply felt. China is not only a vast field, but a trying field,—a trying field not only to the body but to the soul. We need robust Christians for this work. This is the most infidel, atheistic country on the face of the globe. We need Christians whose faith can endure in such a nation, and who will persevere in self-denying labor to the end.

New Stations should be taken. "To increase the number of ordained missionaries, under present circumstances, at the three existing stations of this mission, would be *relatively to the whole work*, a waste of mission funds. To send twenty men who should form *new stations* in im-

portant places, would be only to answer the urgent demands of the field.

"Missionaries should, on their arrival in China, leave the open ports *at once*, and go to their stations in the interior. If they remain for six months or a year exposed to the deteriorating influences which prevail in a foreign community, the fear is that they never will remove from those ports. Changes which may occur in their domestic circumstances only increase the difficulty of removing.

"This fairly involves, on the part of those already in the field, a readiness to go with the new-comers and locate in the interior, either for a time or permanently, as the case may require. Only in some such way shall we be successful in occupying the vast field before us.

"I see no insuperable difficulties in the way of such enlargement of our mission,—no difficulties to be compared with those which have been surmounted by our brethren in the missions of Western Asia, in the islands of the Pacific, and among the Indian tribes of our own country. Missionaries coming to this mission should understand before leaving home *that they are for the interior*, and should be ready to press on in the face of all obstacles; and may we, already in the field, be ready to assist, encourage, and lead them ourselves, as the case may require. Tùng-chau, Pauting-foo, Yúng-Ping-foo, Têh-chau, and many other places that might be mentioned, are all suitable localities for central stations. We need the prayers of Christians that we may obtain grace to press forward manfully in this work."

Maharatta Mission—Western India.

AHMEDNUGGUR.

(About 140 miles E. of Bombay.)

LETTER FROM MR. HAZEN, October 25, 1867.

Self-support—Pleasant Indications. Mr. Hazen wrote while the annual meeting of the mission was in progress. He says: "Perhaps we have never before been so weak, as a mission, as we are now. Only

seven brethren are here. Four of our stations are unoccupied." "We must still urge upon you the imperative necessity of sending us help." But with reference to the native helpers and church, and movements towards self-support, his statements, though brief, and made before it was fully known what would be done, are very gratifying; serving, like similar reports from many other mission fields of late, — not those of the Board only, but of other societies also, — to encourage the hope that a brighter day is dawning upon foreign missionary efforts, in connection with the more efficient action of native Christians. He writes: —

"We shall endeavor to do more and more through our native agency. I suppose propositions will come before the 'Union' [native] at its meeting next week, to arrange for the ordination of several pastors. They will all be on the principle of the church assuming a proper proportion of the support of a pastor. Our meetings (anniversaries) with the native Christians are now in progress. To-day the subject of self-support has been very prominent. The *leading* minds in our community take very strong ground in the matter. One address to-day took the ground that the churches could support *all* their institutions. How much may be accomplished we do not know; but just at this time it seems to me that our people will certainly take a very gratifying step in advance. It is something new for the people to be saying that the 'help' which the *mission* has given them has proved a 'burden,' — like the mother carrying the child after it was fully able to walk. The mission has been *advised* by them to withdraw its supports as fast and as far as possible. These are statements by our *native* brethren, the result of their own thoughts, unsuggested by any thing that has been said by us directly. The statements went beyond what I had thought *possible* for our people. You will hear more of this. We endeavor to keep the thoughts fixed upon our great Master, and to lead our brethren to feel his constraining love."

On the 8th of November Mr. Hazen wrote again, that the position taken by

leading men, at the public meetings of the Union, was very gratifying, yet he was somewhat disappointed in the action of the Union. It did not go so far as he had hoped it would towards at once inaugurating a system which might soon grow into entire self-support. "There was a good deal of timidity apparent in regard to ordaining the men" who had been called, by seven churches, to become pastors, "and on the part of the candidates, as to assuming the duties of the pastorate," and it seemed best to yield something, for a time, on the question of support.

LETTER FROM MR. FAIRBANK, November 2, 1867.

THIS letter also refers to the matters which are noticed by Mr. Hazen, and gives some account of arrangements made for the expected ordination services, in different places.

Progress — Churches calling Pastors — Tithes. "The year 1867 has been marked by a great advance of opinion and interest favorable to the settlement of pastors. Some of our licentiates received calls before the assembling of the churches for the anniversary meetings. The arrangements for calling others were completed here during the progress of those meetings. Seven churches, having received favorable answers from their nominees, laid their papers before the Union and asked that body to make arrangements for the ordinations. The Union insisted on having the subscription-lists of the sums pledged for the support of the pastor laid before them, and made determined efforts to have those lists enlarged till they should represent a tenth of the income of the church members. Hoping that at least a fair approximation to this result may be attained, arrangements were made for the ordinations.

"This call by the Union for the 'tenth,' was made in view of the results attained by this year's anniversary meetings. During those meetings the duties of Christians, as church members, were fully discussed, and the rule of giving a tenth of one's in-

come, as the minimum, to religious objects, was earnestly advocated in several very impressive addresses, that were principally the spontaneous expression of the convictions of the native leaders of the church. At the close of the meetings, on Saturday, the interest thus awakened culminated, and more than forty individuals pledged themselves to give the 'tenth.' These were mostly persons employed by the mission, but the motives for thus pledging themselves were supplied not so much by the missionaries as by the leading members of their own body. There were also pledges to give the 'tenth' of the produce of fields, &c. We may expect that much of the interest and determination thus awakened will abide, and that many others will devote the 'tenth,' and that henceforth the habit of giving liberally will characterize our churches. We are, however, well aware that the heaven has only begun to work, and that the utmost care and effort will be required to perfect the process.

Expected Ordinations. "The meetings for ordinations will be held during the next two months, and we expect that the arrangements for the support of the pastorate will be improved. And we hope that the number of those who shall give for this object may be enlarged, so as to include not only the communicants and the baptized, but also many others who are favorably disposed to Christianity. The Union will ordain no pastor till arrangements have been made by the church for his support, which include a liberal subscription-list from the membership.

"The missionaries will devolve on the pastors all pastoral duties and labor, only holding themselves ready to fill any gap, and to help the unfledged pastors by advice and sympathy, and in any way they may help them without endangering their independence. Still we expect that we shall long have to bear something of our present burdens. 'Beside those things that are without,' 'the care of all the churches' will come upon us 'daily.'

"We propose to have meetings for six consecutive days in connection with each

of the expected ordinations, — beginning on Tuesday and closing with a communion service on the following Sabbath. We shall bring as much force, missionary and pastoral, catechetical and lay, to bear on the communities visited, and to give interest to the meetings, as can be secured. And in case very special interest should be aroused, and the blessing of the Lord descend and a revival be initiated, we would continue the meetings, and try to realize all the blessed results that may be hoped from such conditions."

The Christians scattered. Some of the difficulties connected with the fact that Christians in the Mahratta field are much scattered abroad, have been referred to in letters heretofore published. Mr. Fairbank writes on this topic:—

"Our Christians are much scattered, so that there are not more than five or six neighborhoods, in our rural districts, that can number half a dozen resident male members. The cases of conversion have been sporadic, and our prayers for revivals, and an effusion of the Spirit on whole communities, have not been answered.

"We have organized more than twenty churches, which divide among them the villages, numbering about a hundred, where Christians reside. They have taken their names from villages central to, or prominent in, the area covered by each parish. That area, in most cases, is so large that it is only on special occasions that all the members will assemble in one place for worship. On the Sabbath, with the few exceptions where villages are so near each other that it is easy to assemble in one place, the little company of Christians in each village, with their families and others more or less interested, have services by themselves. And it will be necessary for each of the pastors now to be ordained to hold meetings in different places, in order to give instructions to all his flock. You will see that this state of things offers many hindrances to building up churches in which the 'lively stones' are 'fitly joined' and knit together in love. It is hard to awaken a special interest in 'our church.'"

Nestorian Missions — Persia.

OROOMIAH.

(Near Lake Oroomiah.)

LETTER FROM MR. COAN, October 19, 1867.

Koordish Fanaticism. Some passages in this letter should find a place in the Herald, in part because of their connection with movements heretofore mentioned, and whose progress it may be important to follow. Referring to the case of Koordish fanaticism, noticed last month by Mr. Labaree, and the destruction of the church in Nochea, Mr. Coan says: "The matter has been reported to Her Britannic Majesty's officials in Persia and Turkey, but nothing has as yet transpired in the way of redress. The sheik and his friends are trembling as to the consequences of their act, but we fear nothing will be done."

Mountain Helpers. "My visit to Gawar, noticed in our last mission letter, was a very pleasant one, and the general meeting of the mountain helpers was delightful. The clouds which had gathered so thick and threatening were dispersing, and the brethren returned to their fields full of hope. Those who had for a season retired before the storm, raised by the presence and threats of Mar Shinon, have gone again to their work. The brethren of the mountains decided at that meeting to employ Deacon Ereemiah, formerly in Mosul, then in Gawar, to act as their agent in civil matters. They beg us to supplement the deficit of his salary.

Perversions. "Her Britannic Majesty's Vice-Consul at Mosul, Mr. Rassam, has done a great deal for the mountaineers, and for the evangelical party, in staying persecution, and in preventing perversions to the Papal church. But he has left for a visit to England, and one of our mountain helpers this moment comes in and informs me that Mar Yosup, the Chaldean bishop of Mosul, is now in Amadiyah, making proselytes in great numbers. This deacon reports that Asheeta and four villages of that valley, and all the Berwer district, and the Supna district, have gone over *en masse*,

and that Tkhoma is ready to go when Mar Yosup shall visit them, as he proposes to do.

"The committee may remember that we long ago appealed for two men to reside on the west side of the mountains. The wisdom of that appeal becomes more and more apparent. But we have entire confidence in the promise of God, and in the power of his Word and Spirit; and we trust that all these things will be for the furtherance of his cause in these lands of darkness. Our confidence is in God, and our expectation is from him.

Movements in Shirwan, Russia. "Deacon Yacob, a Nestorian youth who has acted as colporter in Russia, has just returned for a visit of a few days to his friends, and reports the sale of nearly two thousand copies of the Scriptures within the last three and a half years, besides many other good books and tracts. His labors among the *Malakans* in the Crimea have been blessed, and many desire baptism.

"We have recently received an application from Varped Sarkis's brother, of Shirwan, to be received into our theological department. The society of Basle have broken off their connection with the brethren of Shirwan, because of their uniting with the Lutheran church. The brethren there were worried into this connection as the less in the choice of evils. Many errors in doctrine and practice in the Lutheran church, as found in Russia, are rejected by the brethren of Shirwan. May the Lord keep his own."

Central Turkey Missions.

ANTIOCH.

(30 miles south of Scanderoon.)

LETTER FROM MR. POWERS, September 14, 1867.

THIS letter was written not to the Secretary of the Board, but to a friend in Massachusetts; but it was sent open to the Secretary for him to read, and use as might be thought best. It was dated at

Kessab, and has special reference to matters at and around that place; and the writer well says: "Events are transpiring in this and neighboring villages which ought to be known to the friends of missions at home, that a deeper sympathy may be felt for the suffering and the oppressed in these parts, accompanied by earnest prayer for their relief, and the removal of all obstacles to the spread of the truth."

Cruel Exactions. "In previous communications I have made mention of the increasingly heavy taxes and exactions levied on this people by the government, or by men in the employ of the government. Much of this is doubtless arbitrary and unjust, and goes for the benefit of government employées and not the government itself. I have now been in this village three months, and during most of this time two, four, or six armed horsemen, *gendarme*, as they are here called, have been in the village collecting taxes and quartering themselves on the inhabitants. No sooner is one demand paid off than another set of *gendarme* make their appearance, and thus the village is kept almost constantly in a state of agitation and distress.

Oppression and Crime. "We are now in the midst of scenes of barefaced oppression and crime. A little more than two weeks ago a demand was made on this village for taxes of several kinds, amounting in all to more than \$400 in gold. This sum included an item which I may call *loss of exchange*, on an old account of six or eight years' standing. It was said that the taxes for some years in the past had been paid in what we in the United States should call *currency*, when the difference between gold and currency was some seventeen per cent., and the government now demanded this difference.

"The whole village cried out against this, as every man knew that taxes had always been paid in gold and nothing else. Two weeks ago this evening, the leading men among the Protestants, Armenians, and Catholics composing the village, came together, discussed the subject,

and resolved to send two of their number, one Protestant and one Catholic, with a memorial to the Governor of the province, residing in Aleppo. The Monday following these men started, but at Antioch, the local authorities, for no assignable reason, refused to give them a passport, and they turned back. On leaving the city they were met by the Catholic bishop, who assured them that he could procure a passport for them, and persuaded them to return with him; but he was equally unsuccessful. It was now evident that the local authorities of Antioch were playing into the hands of the rulers in the Kessab district, and that both were combined to defeat the ends of justice.

"On the last Sabbath—the 8th—several *gendarme* came dashing into this village, and in the most haughty and peremptory manner demanded the payment of the \$400. They addressed the people in the most insulting terms, and claimed most exorbitant provision for themselves and horses. When told by the Protestants that it was their Sabbath, when they neither 'buy nor sell, give nor take,' these government officials cursed their Sabbath, their religion, their wives and daughters, in language not to be repeated. They even threatened to burn the village if their demand was not at once complied with, and actually went so far as to make a fire at the roots of a noble shade tree, the ornament and pride of the village, near where they were sitting, which Mr. Adams, seeing it as he came out of church, ordered to be extinguished forthwith, and it was done. The next day, the principal men in this and three neighboring villages, inhabited by Mussuhmans, entered into a written compact to support each other in resisting these unjust exactions.

Appeal to the Governor. "On Tuesday, the 10th, eight or nine delegates from these four villages waited on the Governor of the district, who resides six miles from here, and presented their remonstrance. The Governor was in the country, a short distance from town. He heard the deputation of each village separately, but before he was through with them his soldiers fell upon the deputation

from one of the Mussulman villages and beat them severely. The Christians also, from this village, received some blows, but the Governor seeing this ordered them not to beat the Christians. This beating of the Mussulmans continued till they were driven into town and thrown into prison. However, the deputation at this interview gained this advantage, that the item for loss of exchange was stricken off.

The next morning the Governor, with his attendants and twenty *gendarme*, went to the village whose deputation had been beaten and imprisoned, and pitched their tents before it, resolved not to leave the place till the taxes of the people were paid. Collisions took place; numbers of the poor villagers were beaten and wounded; one wounded man had disappeared; another was said to be killed, but this is contradicted; females were severely beaten for refusing these distinguished visitors bedding for the night. Such is Turkish administration!

Interposition by the Missionary. “Under these circumstances I addressed a note, two or three days ago, to the ex-Governor of the district, who is really, though not in name, Governor at present, and with whom I was formerly on friendly terms, complaining of the disorderly and abusive conduct of the tax-gatherers here on the last Sabbath, and begging his interference. He replied kindly, and promised to exert his influence to prevent like occurrences in future, suggesting also that I write to the Governor himself, which I did. Yesterday I received a favorable answer from the Governor, assuring me that these grievances shall be stopped at once. He also wrote a note to the *gendarme*, reproving them for the past, and charging them in future to conduct themselves with propriety and not collect taxes from the Christians on the Sabbath. To-day the *gendarme* have left the village.

“This interposition of mine has given great satisfaction to all the inhabitants of the village. But the taxes must be paid; and in the failure of some of their crops, and the almost total suspension of business, the payment of these repeated and

heavy demands of the government has become an exceedingly difficult matter.

The People reduced to Poverty. “September 20. Since writing the above, I have learned that the taxes paid by this village last year, to the general government,—aside from the support of their schools, churches, and the poor,—amounted to \$3,200 in gold. The village consists of 300 families, all living in miserable stone and mud hovels, and with few exceptions extremely poor. When I first came to this place, nine years ago, the people were in comfortable circumstances for this country. But from various causes they are now reduced very low. I understand they are in debt, as individuals, to the amount of \$20,000. What is to become of them I know not. Many are already thinking of fleeing from the place,—a thing which means something more here than moving to the West in America.

“I learn, also, that the village whose deputation were beaten have had remitted to them one half the recent demand of the government for taxes,—on their threatening to appeal to the Governor of the *Province*. Here is oppression that grinds!”

MARASH.

(About 90 miles N. E. from Scanderoon.)

LETTER FROM MR. MONTGOMERY, *October 22,*
1867.

Visit to Albustan: (Readers will find matter to think of in the statements of this letter. Some may remember a letter from Mr. Powers, published in April 1867, respecting his journey and visit to Albustan, (75 miles north of Marash,) in storms, rain, mud, &c. Mr. Montgomery refers to that letter, and says: “He made that visit in the most disagreeable season of the year, just after the winter rains had set in. The people there had been without a preacher for several months, and were more or less demoralized. Doubtless what he saw and endured, contrasted with life in America,—so fresh in his mind,—made a very vivid impression. My own experience was very different.

The Journey. “I left here September 25, in company with Pastor Kricor of Aintab, Pastors Avedis and Murad, and lay delegates from the churches of Marsh. We went by invitation of the church in Albustan to ordain Baron Sarkis as its pastor. Our journey across the grand old Taurus Mountains was truly delightful, — a real tonic to both soul and body. The way has lost something of its romance since I passed over three years ago, in company with Mr. Goss, — his last missionary labor, — by reason of a new road now nearly completed, so good that, if one has strong nerves and a sure-footed horse, he can *ride* nearly all the way. The brethren met us about two miles out from the city, and escorted us into town just as the sun was setting, Friday evening.

An Ordination. “The examination of the candidate, the next day, was very satisfactory, and for the sake of a large audience of Moslems and Armenians, besides Protestants, it was made very thorough, and protracted through two hours and a half. The knowledge of his faith, exhibited by the candidate, as also his humble piety and earnest devotion, were as pleasing to the council as they were wonderful to the listeners. Both Moslems and Armenians went away saying, ‘These things are true and right.’

“At the Sabbath morning service, the new chapel, now just completed, was dedicated; and in the afternoon the pastor elect was duly ordained and installed over the church. An audience of more than three hundred persons, more than half of whom were Moslems and Armenians, listened to the exercises, which were more than usually solemn and affecting. It was a curious spectacle to witness, as we did while Pastor Avedis was giving the charge, white-headed old Armenians weeping like little children.

The Church—Tithes—Gratitude. “This little church now seems to be in quite a hopeful condition. The love of the brethren toward each other, and toward their new pastor, was quite marked. Most of them have adopted the system of conse-

crating a tithe of their earnings to the service of the Lord. They could hardly find words to express to me their thanks to American Christians for the blessings of the gospel brought to them.

New Chapel—Sacrifices. “Their new chapel is a neat, substantial building; and the best of it is, that they have built it almost entirely themselves. Some of them even sold clothes from their backs, and necessary, every-day copper dishes out of their houses, to help provide funds for it. You will form some idea of their pecuniary ability, when I tell you that I took some pains while there to get an inventory of the property owned within the church, and found that of the thirteen tax-payers, seven owned the houses in which they lived, — houses built of sun-dried brick, and costing from one to three hundred dollars each. One of these men owned, besides, about eighty dollars worth of property, and a second a less amount. All were dependent upon their daily labor for the support of large families, and they usually earn from twelve to twenty cents a day. Two men — both unreliable and worldly men — outside the church, are worth eight or nine hundred dollars apiece, and have aided somewhat in building the new chapel.

“Now this is the condition of the men who have just expended \$350 upon a chapel building, and assumed a debt of \$160 more, to be paid in yearly instalments of \$40 each year. They support their own school-teacher, and pay a part of the pastor’s salary.

Parsonage wanted—Liberal effort. “While I was there they came to me to consult about a house for their pastor. A suitable one could not be rented at any price, and it soon became apparent that a house must be built, costing about \$400. After consultation among themselves, they astonished me by offering to furnish \$200 of this amount, if I would provide the remainder, saying that whatever I furnished should remain in the house as the property of the Board, to be paid back whenever the house should be sold, or turned to other uses than that of a parsonage. I

could not promise them any thing, but after consultation with Dr. Pratt, we have concluded to lay the matter before you."

notice being given, about thirty patients came to be treated.

Syria Mission.

SIDON.

(20 miles south of Beirut.)

LETTER FROM MR. SAMUEL JESSUP, *October 26, 1867.*

Girls' Seminary — College. Mr. Jessup writes briefly, but mentions some facts of interest. Referring to the Female Seminary and the Protestant College at Beirut — not strictly mission institutions, but of great importance in the view of the missionaries, — he says: "This flourishing school [the Seminary] is more than full, so that they have rented a house adjoining the school building, a part of which is used for sleeping-rooms. The Syrian Protestant college has commenced its second year with a sophomore class of eleven and a freshman class of twelve. The freshman class will probably become much larger, though a majority of the applicants are rejected on account of insufficient preparation. The medical department of the college are taking steps for instructing their first class this winter. They have opened a dispensary at the college building, and the first day, without any general

Interest at Bano. "At Bano, where four years ago my life was seriously threatened, and where afterwards we established a successful school, which in the course of a year the wicked bishop broke up, — at that seat of the Greek bishop of Akkar, we have new items of interest, showing that the seed has not been sown there in vain. Four years ago the leading and most influential man in the village told me that nothing would delight him so much as to see all the Protestants in that region butchered before his eyes, and that *he would like to drink their blood.* Now, his son and son-in-law have openly declared themselves Protestants, and several others, more timid, are only waiting until they dare face the persecuting power. At Sheik Mohammed, a Greek town near Bano, the number of Protestants is increasing. One interesting case is that of a woman, who having heard the gospel from time to time, has suddenly taken a very bold stand, rejecting her old religion entirely, and going around the town daily proclaiming that Christ is the only Saviour, and exhorting every one to flee from the wrath to come. She takes persecution as a matter of course, and only tries to proclaim salvation through Christ. Many call her crazy; would that there were more like her."

PROCEEDINGS OF OTHER SOCIETIES.

MISSIONARY WORK OF BRITISH CHRISTIANS.

MORE than a year ago, "The Church of Scotland Home and Foreign Missionary Record" published an article spoken of as 'a *vidimus* of the progress of missions during the past year,' presenting facts gathered from reports read at the then recent meetings of different societies. The article was at once marked for use by the editor of the Missionary Herald, but he has felt obliged to put it aside from month to month, till the present time, for want

of room. The extracts now presented, relating to *Jewish* and *Foreign* Missions, will be found of value. The statistics are from reports of 1866, but there has been no great change, in most cases, since that time.

"The *Jewish Missions* of Great Britain are not very numerous. I know only of five societies which are devoted to this work. One of these, the London Society for Promoting Christianity among the Jews, raises more than all the others put

together, and had an income last year of £34,992. The entire sum spent on Jewish Missions by our Protestant churches was £55,866. It cannot but strike us how small a sum this is in proportion to that given for other objects. There are five millions of Jews in the world, most of whom can be readily reached, dwelling, as they do, chiefly in civilized countries, and so far open to the preaching of the Word.

“The sums raised for *Foreign Missions* in Great Britain are very large, at least in comparison with those spent upon the home field. This is the case, however, not with Scotland, but in England only.

“The sum raised by the three large Churches of Scotland, for Colonial and Foreign Missions, last year, amounts to about £56,000. The English societies contribute for the same purposes in all about £590,000; so that together, the foreign missions income of this country reaches to about £650,000 a year (\$3,250,000).

“Taking a general view of all the figures which have been given, we shall be able to form some conception of what the Protestant Churches of this country are doing for the missionary cause. For foreign missions they contribute £650,000; for home missions, £500,000; for miscellaneous objects, (such as Bibles, Tracts, &c.), £309,000; and for Jewish missions, £55,866. The total of these sums amounts to ONE MILLION AND A HALF, spent yearly on mission objects, — £1,515,114, (\$7,575,570).

“On the one hand this seems a large sum — we might call it a noble sum — offered up annually by Christian love and faith to the name of Jesus Christ. But, on the other hand, there are aspects in which this sum seems very paltry and very unworthy of a Christian nation, in which we can hardly say that the cause of Jesus Christ in the world has really touched either the conscience or the heart of the people of this country. What does one million and a half of money represent? If we look at the population of the kingdom, it represents but one shilling each, from the thirty millions of the land. If we look at the wealth, it represents an income

tax of scarcely more than one penny in the pound. And yet this is the entire missionary charity of the nation! Surely we cannot but say, that it is paltry in the extreme as a testimony to the religious power and life of the Church of Christ.

Wesleyan Methodists. “The society which has perhaps most outward success, at least in its operations, is the Wesleyan Methodist Missionary Society. Its revenue last year was the largest which has ever been received, and amounted to £145,000. By means of this sum it occupied no fewer than 5,460 stations* throughout the world, and paid 2,300 missionaries and teachers. At these stations there are 145,000 members in full communion, and 152,000 children in its day and Sabbath schools.

Church of England. “Then there is the Church (of England) Missionary Society, whose funds are even larger than those of the Wesleyans, amounting to £146,208, besides £20,000 more which have been raised at the different stations and expended there. The increase of the revenue is one very gratifying symptom, it being no less than £12,000 above the average of the past five years. The number of church members and of scholars is not so large as in the Society already mentioned, but no one can remember the great work which has been done in Tinnevely, with its 70,000 Christians, without being thankful to God for the vigor and prosperity of this great society.

London Missionary Society. “Not so large as either of the above societies, but in some respects, perhaps, more interesting than either, is the London Missionary Society, which is not the organ of any individual church, but is open to all; though, from the fact that other churches have their own special agencies, it has come to

* These are not all properly “stations;” 4,800 being reported as “chapels and other preaching places” And much the larger part of them are not among pagan or unevangelized nations, but in different countries of Europe, in British America, and among British colonists in various lands. — ED. MISS. HERALD.

be very much identified with the Independent churches throughout the kingdom. Its home revenue last year was £83,141, besides £16,187 raised and expended at foreign stations. The work of the society is, however, so extensive that it was found necessary to draw on capital to the extent of £25,000, and it is reported that 'an addition of £10,000 to the present income is necessary to sustain its present operations.' The two portions of this society's work which are, perhaps, most interesting, are those in Travancore and those in the island of Madagascar. Of Travancore it is not necessary to say more than that in this province of Southern India there are now 24,000 professing Christians, and nearly 8,000 children in the schools; and that the labors which are now necessary for the daily teaching and visiting of the native Christian congregations are rendering it difficult, if not impossible, for the missionaries to give themselves to the heathen around! Here is a new state of things in the history of missions, and one calling loudly for a native agency to build up their own countrymen in the faith, while European laborers go farther forth afield to overtake the 'regions beyond.'

"But it is, perhaps, in Madagascar that the interest of the London Missionary Society centres, and where the hand of God, both in providence and grace, has been most manifest. A few years ago Madagascar was the scene of the cruelest and most bloody persecutions to which the Christians of our day have been subjected. Indeed the story of these years reminds us of the olden records, when the barbarity of heathen Cæsars, or not less of Romish priests, watered the lands with Christian blood; and there still stands in Madagascar, near the capital, the fatal rock over which the Christians were cast, at once a monument of the bitter past and a call to gratitude now. For now, indeed, the change is great. . . . In that island, where Christian men and women fled to the rocks and caves to hide themselves, there are now thousands who glory in the one Name given under heaven whereby men can be saved. Missionaries who saw the miserable condition of former years,

and actually bring with them the gyves and fetters with which Christians were bound till death, tell now of the glorious change they have lived to see. Within the capital city of that island there are now eight congregations with 12,400 hearers. These congregations have more than 200 communicants each, and the whole population of the capital is only 30,000. Within the villages of the country sixteen other churches have been founded; and a public treaty has been concluded between this country and Madagascar, establishing religious liberty and full protection for Christian worship. In view of such changes within a few years, shall we not say, What hath God wrought!"

General Remarks. "As to the results of missionary work in the world at large, one or two closing remarks may be offered.

"1. The field is fast opening. The opportunities of preaching the Word are greater than they have ever been. Even without learning a new language, the English tongue is now obtaining a power and a position in the world which is reaching millions more than heretofore. In India it is the great key to influence and authority, and the power which it may there exercise for Christ is inconceivable. Then almost every heathen language has now been mastered, made a written tongue, subjected to rule; and, better than all, the Bible now exists in almost all these languages, so that men may read and hear in their own tongues the wonderful works and words of God. Only now has all this been accomplished. We have been polishing and tempering the sword of the Spirit, now let men arise and wield it!

"Persecution of Christians is almost everywhere a thing of the past. Perhaps the most hopeful sign of all is, that Christianity has its lodgment in civilization; heathenism dwells with barbarism. What are the great powers of the world? They are all nominally Christian. What are the heathen powers? They are all the wretched forms of aged, ignorant, unrefined, brute force.

"The success of mission work is becoming very great. No one who is acquainted with the subject dare deny it. In some

districts it is surprisingly great. Three years ago, for instance, one Christian man (a minister of our own) went alone to the district of Chumba, in Northern India. No church sent him, no society supported him. He went, not knowing how he would be provided for, except that God would do it. And now he has established two congregations, eight miles apart; a school for Christian children; classes for Christian men and women; 22 zenanas are open for visitation, and a girls' school has been begun — the fruit of one man's work and faith in little more than two years! Indeed, I hesitate not to say that, comparing the mission field with our field at home, there seems more evidence of God's Spirit and power there than here; more visible conversions, more marked changes in a district, more tokens of spiritual success. Who can deny that the field is fast opening?

"2. But, secondly, the Church of Christ does not seem to be equal to the occasion — is not rising to the emergency. Formerly the complaint was that we labored in vain. The heavens seemed as brass to our prayers for the conversion of the heathen, and the earth seemed as iron under the sowing of the Word. Now it is not so. It is manifestly otherwise. The fields are white unto the harvest. But where are the laborers? *There is not much more doing now, with these tokens of success, than was doing before, under discouragement.* The missions of many of our churches have been standing still. The men sent out have more than they can do. Their hands are full with the congregations already gathered, and who shall go forth to gather in the waste places around them? And how is this? It is the lack of *knowledge*; Christian men and congregations here not knowing what is being done, not hearing the calls for help, not seeing the need of new exertion. It is the lack of *faith*; men and congregations not having reliance on God's simple Word

as able to save, on the power of the Cross to deliver the perishing souls of heathen men — not feeling its power themselves, and not believing in its power on others. It is the lack of *interest*; men having little or no concern in what they hear of heathen lands and of the work of Christ therein, having no wish that idols should be abolished, and souls brought to know Jesus Christ, it being all a matter for which many care nothing at all! Let these men answer for it as they may; let them think how they will meet Jesus Christ face to face and answer for it then. But let all Christian men lay it to heart as their own solemn duty, that they must help this cause of Christ.

"3. For, as a last thought, let it be considered, that the success of missionary work will probably soon be much greater than it has ever been.

"An army takes a long time to prepare for setting out on a campaign; strangers wait on, wondering what can cause the delay; but when it does begin, how speedily it does its work! . . . So has it been, and so probably it will be, with the cause of missions. We have been seeing the scaffolding. It has been a work of great labor, patience, and expense. But the work itself, the work within, is rising, and will rise faster every year — the work of the spiritual temple, the work that shall last forever. And the more success abroad, remember, the more support will be needed at home! The more converts, the more missionaries, the more native congregations, the more churches will be needed. And the help which will come from the new-born liberality of native converts will not, for a season, be in proportion to the demand. Let Christian men think of this, and let them be prepared to follow when Christ leads. If he give his Holy Spirit to bless the work, let the churches enter in to occupy the field."

MISCELLANIES.

PROTECTION OF CHRISTIANS IN CHINA.

MR. WOLFE, of the English Church Missionary Society, at Foochow, reported occurrences, a few months since, at Ming-ang-teng, which indicate that the Chinese government is ready to carry out treaty stipulations for the protection of Christian converts. At the place named, the missionaries desired to purchase a piece of land for a bungalow. There was opposition by the gentry and local officers, and at last the city authorities interfered and falsely claimed that the land was government property. A proclamation was issued against the missionaries, denouncing Christianity in the severest terms, and heaping most opprobrious names upon its followers. To this proclamation Mr. Wolfe replied, in a large placard, which he had posted up "all over the town and village, side by side with that of the mandarin." As to the effect of this he writes: "The excitement of the people was great. All came to read our answer. The mandarin immediately sent for us to talk with us. We then refused to go. He again sent, and denied that he had any part in the matter; said the gentry had compelled him to put his stamp to the objectionable proclamation. We told him we held him as the responsible party. He then ordered his own proclamation to be torn down, and requested to be told what he could do to repair all the injury he had done to us. We replied, 'Nothing short of a second proclamation, declaring that all he had said in the first against Christianity was utterly false, and that it was contrary to law for any one to molest Christians because of their religion; that the Emperor had already given full toleration to Christianity, and protection to its followers, and that it would be his (the mandarin's) duty to see that this law was respected; and that if any one was found molesting the Christians in any way, he would prevent it.' All this he did the next day, in a fresh proclamation, telling the people that when he put his stamp to the first proclamation, he was entirely ignorant of the law, or of

the existence of the treaty which gave to Christianity a legal standing; and concluded with these words: 'If any one rashly disobeys this, and molests the Christians in any way on account of their religion, I will have him apprehended and severely punished in my presence.' But it was too late to protect himself. The English Consul became aware of the existence of the objectionable proclamation, and demanded his immediate dismissal from office. This has since been done, and a new man put in his place, who, it is to be hoped, will show more wisdom, and not be led away by the violence and fanaticism of the gentry and literary class. This matter has brought the cause of Christianity fully before the mass of the people in this place, and it has done much good for the cause of Christ at Ming-ang-teng. Since that time the number of inquirers has increased, and there are hopes of a still greater increase."

 LIGHT SPREADING IN CHINA.

IN the same letter from which the foregoing extracts are made Mr. Wolfe wrote: "Our work is spreading rapidly around us on every side; too rapidly, indeed, for our straightened circumstances, whether of men or money. We have been compelled to open two new stations in this direction, that is, below Ming-ang-teng, though our half-yearly allowance is already exhausted. There is now another call equally pressing, but I fear, as we have no money to rent and repair a small chapel, we cannot take advantage of this opening at present. The circumstances of the case are these: At Ming-ang-teng, several men became interested in the truth. Amongst these was a traveling merchant, who had been staying at Nantae for a day or two. He seemed at once to drink in the whole truth, so eagerly did he learn. He said, 'It is just the religion which suits my condition as a helpless sinner.' He hurried home to tell his family of the treasure he had found, but his wife became

frantic with rage at the disclosure. . . . He told the glad news to several of his friends and neighbors, and the result was, several of them came to Ming-ang-teng, a distance of ten British miles, to listen to the Word of God, and three of those who came believed, and come regularly to the chapel at Ming-ang-teng on Saturday night, to be present for the Sunday services. They now, in common with many of their neighbors, have sent a request that we should open a station in their village, and send them a teacher. In this way God is opening up new fields of labor to us, and new opportunities of preaching the truth; but we want more means to commence what we hope in time will be carried on by the people themselves. Remember this is still the sowing time, even in Foochow, where our society has been laboring so long. Since I am writing this last sentence, six of the Ming-ang-teng candidates have walked into my study with a formal invitation to me, on long red cards, to come and baptize about twenty of their number.

◆

POOR, YET MAKING RICH.

THE Treasurer has received the following note, written obviously with a feeble,

trembling hand. "Dear Sir, — I have read the piece in the *Missionary Herald*, — 'Help those Women.' I am a poor, feeble woman, but I wish to do something to help on the glorious gospel of Jesus, the blessed Saviour. May the blessing of God be on your labors of love. I send this five dollar bill to 'help those women.'"

◆

A WORTHY THANK-OFFERING.

THE following note was sent to the Treasurer of the Board at the close of 1867, (December 30,) with a donation of \$100.

"Please to accept the inclosed as a donation to the Board. Acknowledge it, if you please, without any name. It is simply an expression of gratitude to God, a thank-offering for my continued being.

"It is all I can do. I cannot work for him, I have no strength; I cannot praise him with my voice, because I have none; but 'I still live,' and that is more than I hardly dared to hope a year ago.

"God bless the American Board, its officers, its members, and its missionaries, — and the dark-minded heathen, during the coming year."

MONTHLY SUMMARY.

MISSIONS OF THE BOARD.

Western Turkey. Mr. Bartlett, who sailed from Boston September 11, with his wife, Mr. and Mrs. Farnsworth, and Miss Closson, for Cesarea, wrote from that place November 28. The company arrived there, after "a very prosperous journey," November 8. Mr. Bartlett says: —

"I am happy to find here a church of consistent and intelligent Christian men and women, worshipping in a neat chapel, built of hewn stone and located in a very advantageous part of the city, enjoying the labors of an *excellent pastor* whom they dearly love, and if I can judge from

appearances, commanding, in a good degree, the respect, if not securing the favor, of Mohammedans and others who witness their progress. It certainly is much to their credit that during the long absence of their missionary they have held on their way, united and prosperous, under so many discouraging influences. . . . Though the field looks very dark, so few believers amidst so many slaves of superstition and ignorance, yet I can see that a *great preparatory work* has been done, and am much pleased with the evidence of progress in the great enterprise of evangelizing this dark land. I long to be prepared to aid directly in the glorious work, but at present am tongue-tied."

Central Turkey. A letter from Mr. Powers (page 54) presents a sad picture of exactions, oppression, and poverty at Kessab. Mr. Montgomery (page 56) writes very pleasantly respecting a recent visit to Albustan, an ordination there, and the willing, self-denying efforts of the poor people to support their pastor, and provide a chapel and a parsonage.

Syria. Mr. Lowry, who sailed in October last to join the Syria mission, wrote from Beirut November 23: "It does not seem to me I can be too thankful to the committee for sending me to this mission, where we have met with such a warm and hearty welcome. We were taken completely by surprise, it was so different from what we expected. Yet I suppose it is the same in every mission. So strongly and closely are the hearts of missionaries united in Christ that every one coming into their number is looked upon as a real brother. Such, I feel, was our reception. And here we are now, for a day or two, at the house of Dr. Thomson, waiting to see where we shall go. . . . I like the appearance of things very much here, and think I shall enjoy the work."

Mr. Samuel Jessup (page 58) notices decided progress at Bano, and speaks pleasantly of the Female Seminary and the Protestant College at Beirut.

Nestorians. Mr. Cochran and family arrived at Oroomiah, on their return from the United States, October 10. A letter from Mr. Coan (page 54) notices matters of interest respecting the mountain helpers, "perversions to the Papal church," movements in Shirwan, &c.

Mahratta Mission. Letters of special interest from Messrs. Hazen and Fairbank, respecting new movements among native Christians towards self-support, and the expected ordination of seven native pastors, with religious services continuing for several days at each place, will be found at pages 51-53.

Madura. Mr. White wrote from Pulney, September 9: "Our communion season, last Sabbath, was an occasion of much

interest. Forty-two persons, representing seven different villages, partook of the Lord's supper, all but two of whom were members of the Pulney church. Two men, who had been for some time under discipline, were restored to church privileges, on their solemnly promising, in the presence of the congregation, that they would no more walk disorderly, but as should become the followers of Christ. Two women were at the same time baptized and received to fellowship."

Ceylon. Mr. Spaulding wrote, October 1, that there were 47 pupils in the Oodoo-ville boarding-school, and that, for months past, the state of religious feeling in the school had been very good. On the 14th of July, eleven persons were received to the church at Oodoo-ville, ten of them pupils in the school. One female member of the church, "an ornament to the church, and a great loss to her children," had been removed by death, and two members, one a graduate from the school, excommunicated, within the six months reported.

Foochow. Mr. Peet wrote October 5, stating that a church of nine members had just been formed at the Langpoo out-station. Two of the members were then first received by baptism, and there were three interesting inquirers still. Mr. Baldwin had recently baptized two at one of his out-stations, and Mr. Woodin three at one of his. "There seems to be increased interest in hearing the word at most of the out-stations."

North China. A letter from Mrs. Bridgman, of Peking, mentions the opening of the new chapel on Main Street, September 1st, and notices the long-continued drought, the consequent famine, and efforts made to furnish employment for the poor, giving such compensation as would keep them from the danger of starvation. "At length rain came, to the joy of the people; and seed sprang up, with the hope of a harvest."

A letter from Mr. Blodget, respecting climate, diseases, &c., in North China, the call for new men, and the policy which

should be pursued in regard to their locations, will be found at page 50.

Sandwich Islands. A letter from Dr. Gulick, and extracts from another communication, (pages 47-50,) present both sides, somewhat, but especially some trying facts, as to the present moral condition of the Islands.

Dakotas. Mr. Riggs wrote, January 1, that he had recently finished, and forwarded to the Bible House for printing, the Psalms in the Dakota language. "It has cost me a good deal of labor," he says. "I present it to the Dakotas as my New Year's gift."

OTHER MISSIONS.

China. Mr. Baldwin, of the Methodist Episcopal mission, wrote from Foochow in August, mentioning the admission of six to his church, August 11, and says: "There is much interest in the city, at Brother Sites's East Street church. In addition to eleven lately received, there are twenty inquirers, more than one half of whom will be received before the annual meeting. Dr. Maclay expects to receive twelve or thirteen more at Hok-Chiang, and some thirty at Nang-Yik, before the annual meeting."

Dr. Maclay wrote, August 5: "The signs of the times are auspicious. The Lord is throwing down barriers, and opening doors for the preaching of the gospel

on all sides. Our church ought to have fifty or a hundred laborers in this field. Then we might expect glorious triumphs for the cause of the Redeemer in this wonderful empire."

Jews. The *Jewish Intelligencer* gives the following statistics: "In London there are 30,000 Jews, of whom 2,000 have been baptized into the church of Christ. In Berlin there are 18,000 Jews, of whom 4,000 have been converted; and in the University there are twenty-eight professors who are converted Jews.

"In Europe there are 3,431,700 Jews, of whom 20,000 are said to have been converted to Christianity. There are about one hundred clergymen of the Church of England who are converted Jews."

South Seas. "About 100,000 of the inhabitants of the Fiji Islands have been supplied with the Scriptures, and are under instruction in the Word of God. In the schools, 40,000 are regularly instructed. There are 17,000 church members, and 1,000 native catechists, and 38 native missionaries, ordained or on trial preparatory to ordination."

DEATH.

At Aintab, Central Turkey, October 27, Clara, daughter of Dr. A. T. Pratt, of the Marash station, "nearly nine years" of age.

FOR THE CHILDREN.

LETTERS FROM HARPOOT.

THE children will see that the letter on the first pages of this number of the Herald, about the picture, is to them, and they will find it very interesting, though it is long. It tells them about the Female Seminary at Harpoot, which is shown in the picture. And there are some more letters about the same school, and the teachers in it, which they, and their mothers too, will be glad to read. In March

of last year, two ladies were sent out from this country to teach in that school,—Miss Seymour, from Rochester, N. Y., and Miss Warfield, from Franklin, Mass. They are mentioned in Mr. Wheeler's letter; and so are "Kohar," ("Jewell,") a native assistant-teacher, and Miss West. Now "Kohar" has written letters about these new teachers, to the pastor of one of them and to the mother of the other. To this mother also Miss West has written; and some extracts from her letter, and the whole of

Kohar's letter to the mother, will be printed here. Miss West writes:—

"MY DEAR MRS. ———, — I rejoice with and for you, that you have *such* a daughter to give for Christ. Happy mother! Surely, He who "sat over against the treasury, and beheld how the people cast money into the treasury," and esteemed the widow's mite more than all, because she gave her *all*, holds *your* sacrifice upon his altar a costly one; and your reward will be great, even in this life, I fully believe. How many hearts will love you, how many prayers will ascend in your behalf, that never would have been yours had not your dear daughter left your side to teach precious souls the way of life in a far-off, strange land, in obedience to the Master's call. We all love your daughter. She too has found 'fathers and mothers, brothers and sisters, a hundred fold,' and her bright face and loving ways make sunshine in our hearts and home. Loving her, the 'not seen' *mother* we love also; and the dear sister, and brother, and grandmother, all come in for a share of our interest and affection. as also the little ones who lisp 'Auntie's' name in their evening prayers. It is a blessed, a glorious work to which she is called. I almost envy her the privilege of commencing it at this period of its progress, with youth and vigor, and the prospect of many years of service for Christ.

"For four school-years it has been my privilege to teach in this interesting school, and I can truly say they have been among the most blessed years of my life — especially this last year. I shall always feel, in looking back upon them, that many treasures have been laid up in heaven, in place of the life and strength expended here. And oh, the joy of the life that is to come! May none of your dear ones fail of that."

And here is Kohar's letter, translated into English by Miss West:—

"Harpoot, 1867, October 29.

"OUR BELOVED MOTHER, — We are greatly obliged to you that you allowed

your dear daughter to come to this land. We are very joyful on her account, because, while she was still there, we had many times prayed to the Lord that he would select teachers for us; and now as we rejoice on account of Miss ———, whom the Lord has sent us, we hope that you also rejoice that the work (and the promise) which was *not* given to *angels*, has been given to your daughter, for 'they that turn many to righteousness shall shine as the stars, forever and ever.' Although you have sent your child, yet the Lord regards you as working in person.

"Truly, it is hard to be separated from parents and friends, but when we think upon the greatness, the excellence, and the necessity of the work, that even the Son of God took upon himself the bearing of these trials, how much more is it our duty to labor in this work, — with our substance, our persons, and our children. Beloved mother! do not ever regret this sacrifice, because after a few days we shall all meet, and then, when your daughter shall bring before the Lord ten, or twenty, or a hundred immortal souls, who have turned to Christ through her instrumentality, with what joy will your soul be filled. I do not think you will ever repent that you gave your daughter, but you will be filled with more pleasure that you gave *one*, because she has brought with her *hundreds* of children into the kingdom of heaven! Also there will be no more separation from each other, no more pain or affliction forever.

"Not only when you have died, but even on your dying day you will say, 'Would that I had many children in the work of the Lord; because all the joys and pleasures of the world are vain and empty, but the joy of this work will never have an end.'

"I salute you with love, also your other daughter, our dear sister. Although I have not seen you with the seeing of the eye, and shall never see you in this world, yet I hope to see you in the world above. The Lord be with you!

"I remain your friend, the Assistant Teacher in the Female Seminary.

"KOHAR."

A NATIVE PREACHER WITH THE RATS AND GHOSTS.

AT a "love-feast" in a Methodist mission church at Foochow, in China, a few months since, a native preacher gave an interesting talk about his work. "He said he thought he had a heavy cross to take up when he was appointed to Ku-Cheng. He was told that the fever and ague was very bad there, and his whole family would suffer from it; that every house in the place was overrun with rats; and that, moreover, nobody dared to sleep in the upper loft of a house, as the ghosts would certainly carry off the children if they did. 'Well,' he said, 'there is a great deal of chills and fever there, but we have not had a single stroke of it. The place is indeed famous for rats, and my neighbors on both sides are terribly pestered with them, but we haven't seen any in our house. I sleep in the loft with my whole family, and not a ghost has appeared to disturb our slumbers.' He was full of joy and gratitude."

BOYS AND GIRLS AT BEIRUT.

MR. SAMUEL JESSUP, one of the missionaries in Syria, was at Beirut last October, for a few days, to see his brother, who was soon to sail for America; and he writes about some things there which will interest the children in this country. You know that Palestine — the land of the Jews — the land where Christ lived — was in Syria; but now the people there need to have the gospel sent to them from other lands. And children there, are very much like children here. Mr. Jessup states: "Notice having been previously given [in the Protestant Sabbath-school, perhaps,] that boys and girls under sixteen years of age, who would commit the Assembly's Shorter Catechism to memory, and recite it without a mistake, should receive as a prize a copy of the Bible. Sixteen boys and girls met and passed a most commendable examination, and on Sunday last, each received a beautiful copy of the Scriptures,

at the close of the morning service. One girl, who surpassed all others in the general excellency of her recitation, received, in addition to the Arabic Bible, a handsome English Bible, that was sent by a girl in Dr. Budington's church, Brooklyn, to be given on some suitable occasion. In the afternoon of the same day, six infants were baptized (by my brother) in the church.

"The day before my brother left, he offered a copy of the new Child's Hymn Book to all the girls in the Female Seminary who would promise to keep it clean and neat for a year, and learn all the hymns in it. They were to give him a written pledge that they would fulfill their contract. This pledge they had ready the next day, and thirty of them added to the contract, 'We will not receive them as a gift, but will work with our hands until we have paid for them all.' You may be sure they will do it, and value the books the more for it."

CHILDREN CONSECRATED TO THE WORK.

A MISSIONARY in Turkey, upon hearing recently of the death of his father, wrote: "He has been a life-long friend of missions, contributing of his prayers, of his children, and liberally of his humble means, for their support. After I had been in Turkey about ten years, I learned for the first time, from a deacon in Dr. Todd's church, in Pittsfield, where my parents were members, that by a special consecration on his part, I was given to the missionary work in infancy. The good deacon said he remembered distinctly the occasion when my father, at a monthly concert, probably the first after my birth, told the brethren and sisters of the church, that he had given me to the Lord to be a missionary, and asked their prayers in my behalf, that he would accept the offering." We hope some of the children who will read this have been thus consecrated by their parents, and will by and by go abroad.

DONATIONS RECEIVED IN DECEMBER.

MAINE.

Cumberland co. Aux. Soc.	
Brunswick, Cong. ch. and so. m. c.	34 00
Falmouth, 2d Cong. ch. and so.	9 00
North Yarmouth, Cong. ch. and so.	5 00—48 00
Kennebec county.	
Augusta, South Cong. ch. and so.	267 67
Winslow, Cong. ch. and so.	31 00
Winthrop, a friend,	5 00—303 67
Lincoln county,	
Rockland, Cong. ch. and so.	40 00
Waldoboro, Cong. ch. and so. of which from Ladies' Assn. 11.50, Elizabeth Stevens, 5, S. M. Morse, 5, R. C. Webb and wife 2, Geo. Allen 2, coll. 16.51;	42 01—82 01
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Bangor, 1st Cong. ch. and so.	41 81
Piscataquis county.	
Monson, Rev. R. W. Emerson,	10 00
Somerset county.	
Norridgewock, Cong. ch. and so. m. c.	13 00
Waldo county.	
Searsport, 1st Cong. ch. and so. m. c.	5 50
Washington county.	
East Machias, Cong. ch. and so. m. c.	31 00
Eastport, Central Cong. ch. and so. m. c.	25 00—56 00
York co. Conf. of Ch's.	
Biddeford, Pavilion Cong. ch. and so. 65; 1st Cong. ch. and so. 10;	75 00
Saco, 1st Cong. ch. and so., Benevolent society, Me. 9.85; Philip Eastman and wife, 20;	29 85
South Berwick, a friend,	50—105 35
	665 34

NEW HAMPSHIRE

Cheshire co. Conf. of Ch's. Geo. Kingsbury, Tr.	
Fitzwilliam, Cong. ch. and so. — gents, 21.08, ladies, 45.92, m. c. 17, Mrs. P. Wright, 10;	94 00
Hinsdale, Cong. Ch. and so. to const. Rev. J. S. BATCHELDER, H. M.	135 00
Keene, Ladies' For. Miss'y Asso.	58 78
Marlboro, Cong. ch. and so. m. c.	5 32—293 10
Grafton county,	
Campton, Female For. Miss'y Asso.	27 18
Hillsboro co. Conf. of Ch's. Geo. Swain, Tr.	
Francestown, Joseph Kingsbury,	100 00
Hollis, Cong. ch. and so. 40.58; John Shedd to const. RACHEL PATCH, Hollis, N. H., and EZRA SHEDD, Ontario, Ill. H. M. 200;	240 58
South Merrimack, Rev. Daniel Sawyer,	2 00—342 58
Merrimack co. Aux. Soc. Geo. Hutchins, Tr.	
Duubarton, Cong. ch. and so.	60 00
Fisherville, J. A. Holmes,	5 00
New London, Luther M. Trussel,	6 00
Pittsfield, Cong. ch. and so.	11 75—82 75
Rockingham co.	
Candia, Cong. ch. and so. coll. 35.15, m. c. 14.80;	49 95
Chester, Cong. ch. and so. to const. JOHN LANE, H. M. 108.75; Emily J. Haseltine, add'l, 4;	112 75
Derry, 1st ch. and so. (Rev. L. S. Parker's),	70 00
Raymond, Cong. ch. and so. in part,	4 00
South Hampton, James Palmer,	5 00
Stratham, Cong. ch. and so.	16 00—257 70
Strafford co. Conf. of Ch's.	
Gilmanston, Cong. ch. and so. m. c. for 1867,	32 00
Sandwich, South Cong. ch. and so. 32, North ditto, 20;	52 00—84 00
Sullivan Co. Aux. Soc. N. W. Goddard, Tr.	
Claremont, D. M. Ide, for China,	20 00

Lempster, 1st Cong. ch. and so.	7 00
Newport, Cong. ch. and so. coll. 22.54, m. c. 95.69, to const. Mrs. SUSAN D. CHASE, H. M.	118 23—145 23
	1,232 54
Legacies. — Keene, Mary Wright, by Geo. K. Wright, 300, less tax 18,	282 00
	1,514 54

VERMONT.

Addison co. Aux. Soc. A. Wilcox, Tr.	
Cornwall, Cong. ch. and so.	70 00
Middlebury, Cong. ch. and so. 142.40, less express and cft. 65c.	141 75—211 75
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
East Hardwick, O. Kellogg,	2 00
Norrisville, Rev. Amos Blanchard,	50—2 50
Chittenden co. Aux. Soc. E. A. Fuller, Tr.	
Burlington, Job Lyman,	10 00
Underhill, Cong. ch. and so.	27 00—37 00
Orange county.	
Post Mills, John Pratt,	15 00
Williamstown, Rev. P. F. Barnard,	5 78—20 78
Rutland and Bennington Co's Aux. Soc. J. Barrett, Tr.	
Bennington Centre, 1st Cong. ch. and so. m. c.	6 29
Rutland, Cong. ch. and so. m. c.	20 00—26 29
Washington co. Aux. Soc. G. W. Scott, Tr.	
Barre, Josiah Wood,	10 00
Northfield, Cong. ch. and so.	11 39—21 39
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Grafton, Cong. ch. and so. Ladies 21.65, others 18.46;	40 11
West Brattleboro, Glenwood Ladies' Seminary,	21 70—61 81
	381 52
Legacies. — Craftsbury, Rev. J. N. Loomis, add'l, by Rev. C. S. Smith, Exr.	1,060 00
	1,441 52

MASSACHUSETTS.

Barnstable county.	
Orleans, Cong. ch. and so. 20.50, less express, 40c;	20 10
Yarmouth, 1st Cong. ch. and so. (of wh. from Rev. Nathaniel Cogswell to const. Mrs. REBECCA COGSWELL, H. M., 100;)	151 00—171 10
Berkshire co. Aux. Soc.	
Pittsfield, South Cong. ch. and so.	83 50
Sheffield, Cong. ch. and so. m. c.	5 63
South Egremont, ANDREW BACON, for China, to const. himself, H. M.	100 00
Williamstown, Friends, for China,	10 00—199 13
Boston and vicinity,	
Boston, of wh. "A thank offering for continued being," 100; for China, 50; C. S. T. 10; a friend, 10; ditto, 3.75; C. C. T. 1;	2,374 41
Chelsea, Broadway Cngg. ch. and so. m. c. 41.74; Winn. Cong. ch. and so. 36;	77 74—2,452 15
Essex county,	
Andover, Chapel Cong. m. c.	229 41
Lawrence, a friend, 25; ditto, 1;	26 00—255 41
Essex co. North Aux. Soc. William Thurston, Tr.	
Bradford, Cong. ch. and so. with prev. dona. to const. AABY H. JOHNSON, H. M.	20 00
Rowley, Cong. ch. and so. with other dona. to const. THOMAS B. CRESSEY, H. M.	72 00—92 00
Essex co. South Conf. of Ch's. C. M. Richardsm, Tr.	
Lynn, 1st Cong. ch. and so. m. c. 39.45; Tower Hill Chapel, m. c. 10;	49 45

Lynnfield Centre, Cong. ch. and so. m. c.	19 45	Ashburnham, Mrs. S. H. Howard	1 00
Salem, Tabernacle Cong. ch. and so. m. c.	43 49—112 39	Royalston, 1st Cong. ch. and so. 115.75, less express, 45c.	115 30—116 30
Franklin co. Aux. So. L. Merriam, Tr.		Worcester Central Asso. E. H. Sanford, Tr.	
Conway, Cong. ch. and so. Gents' Asso. 104.61, Ladies' Asso. with other dona. to const. Mrs. E. CUTLER, H. M., 91.06, m. c. 45.70;	241 37	Aubur, Cong. ch. and so.	48 04
Shelburne Falls, Cong. ch. and so. ann. coll.	115 10—356 47	Oxford, Cong. ch. and so. ann. coll.	157 64
Hampden co. Aux. Soc. J. L. Whitney, Tr.		Northboro, Cong. ch. and so. ann. coll. 84.05, m. c. 46;	130 05
Holyoke, 2d Cong. ch. and so. Mr. and Mrs. Charles Cochrane,	7 10	Princeton, Cong. ch. and so.	48 60
Huntington, Rev. W. F. Avery,	3 00	Worcester, Union Cong. ch. and so. m. c. 94.57; 1st Cong. ch. and so. 45.20;	139 77—624 10
Monson, Cong. ch. and so. m. c. 56.92, Mrs. P. Grout, 2;	58 92	Worcester co. South Conf. of Ch's. W. C. Capron, Tr.	
Springfield, A friend,	3 00	Upton, Cong. ch. and so. m. c.	9 15
Westfield, Malvina Mitchell,	16 00—88 02	Uxbridge, Ev. Cong. ch. and so. to const. Mrs. PRISCILLA G. STETSON, H. M.	100 00
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.		Westboro, Ev. Cong. ch. and so.	82 98—192 15
East Hampton, Payson Cong. ch. and so. ann. coll. (of wh. from E. H. SAWYER, to const. himself, H. M. 100;) 653.89, m. c. 72.59, less express, 40c;	726 08		7,731 39
North Amherst, Cong. ch. and so.	73 00	Rev. N. Beach	10 00
South Amherst, Cong. ch. and so.	9 00—808 08	Nantucket, 1st Cong. ch. and so.	6 60—16 60
Middlesex county.			7,747 99
Auburndale, Cong. ch. and so. ann. coll. add'l. (of wh. from C. W. Robinson to const. Mrs. SARAH A. ROBINSON, H. M. 100;) 1,248, m. c. 141.80;	1,389 50	<i>Legacies.</i> —Fitchburg, Betsey Sanderson, by Edmund Sanderson, Ex'r, 100, less tax, 6;	94 00
Cambridgeport, 1st Ev. Cong. ch. and so. m. c. 2 mos, 33.23; Stearns chapel, m. c. 6.50;	39 73		7,841 90
Lowell, 1st Cong. ch. and so. bal.	37 18	RHODE ISLAND.	
Malden, 1st Cong. ch. and so. m. c.	37 07	East Providence, Cong. ch. and so.	23 00
Newton Corner, Elliot Cong. ch. and so. m. c.	54 74	Providence, H. M. Rawson	5 00—28 00
North Chelmsford, a friend,	5 00	CONNECTICUT.	
Reading, Old South Cong. ch. and so. m. c.	10 23	Fairfield co. Esst Aux. Soc.	10 00
Saxtonville, Edwards Cong. ch. and so.	46 65	Stratford, G. Loomis	
South Malden, Mrs. F. M. Bean, for China	25 00	Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Stoneham, Cong. ch. and so. m. c.	9 33—1,654 73	Greenwich, 2d Cong. ch. and so. (of wh. from S. MEAD, 30;)	288 90
Middlesex Union.		New Canaan, Cong. ch. and so.	85 50
Ashby, 2d Cong. ch. and so.	13 17	Norwalk, 1st Cong. ch. and so., to const. W. S. LOCKWOOD, and E. C. BISSELL, H. M.	231 54
Groton, Mrs. Eliza Green	20 00	South Norwalk, Cong. ch. and so. m. c.	75 00
Lancaster, Ev. Cong. ch. and so. bal.	10 25—43 42	Stamford, 1st Cong. ch. and so. add'l.	30 00
Norfolk county.		Westport, Cong. ch. and so.	40 89—751 83
Brookline, E. P.	10 00	Hartford co. Aux. Soc. E. W. Parsons, Tr.	
Dorchester, 2d Cong. ch. and so. Ladies' Asso. add'l	34 50	Bristol, Ladies' Asso., with prev. donation, to const. Mrs. CHARLOTTE A. GRIGGS, H. M.	54 90
Medway, 1st Cong. ch. and so. m. c.	3 29	East Hartford, Cong. ch. and so.	271 96
Needham, Ev. Cong. ch. and so. m. c. 5, Josiah Davenport, 5;	10 00	Farmington, R. L. Hills,	15 00
Roxbury, Vine st. Cong. ch. and so. m. c. 48; Eliot Cong. ch. and so. add'l, 2.55, m. c. 13.69;	64 24	Glastenbury, 1st Cong. ch. and so., Gents' Asso., to const. E. H. ANDREWS, and SIDNEY SMITH, H. M. 395.10; Ladies' Asso., to const. Mrs. SARAH B. MOSELEY, H. M., 143.50, m. c. 83.02;	621 62
Sbaron, Cong. ch. and so. m. c.	15 04	Hartford, Asylum Hill Cong. ch. and so. m. c. 16.77; Centre Cong. ch. and so. m. c. 12.23; Talcott Street Cong. ch. and so. m. c. 6;	35 05
Stoughton, 1st Cong. ch. and so. to const. ALBERT T. PIERCE, H. M.	100 00	Newington, Cong. ch. and so. 46.50;	116 00
Wellesley, Mrs. Harriet Smith,	9 51	Ladies' Asso., 69.50;	
West Roxbury, South Ev. ch. and so. m. c.	37 42—284 00	Plainville, Cong. ch. and so., ann. coll.	80 00
Old Colony.		Plymouth, Cong. ch. and so.	168 83
Marion, James T. Willet	5 00	Simsbury, Cong. ch. and so.	35 00
Palestine Missionary Society. E. Alden, Tr.		Windsor, Cong. ch. and so.	33 32
Hingham, Ev. Cong. ch. and so. m. c.	15 95	Windsor Locks, Cong. ch. and so., to const. B. R. ALLEN, H. M.	175 86—1,612 64
Weymouth, V. P. H.	15 00—30 95	Hartford co. South Conscociation. Portland, a friend,	30
Plymouth county.		Litchfield co. Aux. Soc. G. C. Woodruff, Tr.	
Plympton, Rev. Moses Patten and wife, for China	46 00	Barkhamstead, Cong. ch. and so.	6 80
Plymouth, 3d Cong. ch. and so. of the Pilgrimage, to const. Mrs. SARAH F. HARLOW, H. M.	157 26—203 26	Terryville, Cong. ch. and so., ann. coll.	68 45
Taunton and vicinity.		Washington, H. E. Sackett,	2 25—77 60
Norton, Cong. ch. and so. 22.75; Mrs. E. B. Wheaton, for China, to const. Mrs. E. B. WILD, H. M. 100;	122 75	Middlesex Asso. John Marvin, Tr.	
Somerset, Cong. ch. and so.	20 00—142 75	Chester, Cong. ch. and so., (of wh. from coll. 60, m. c. 62, a member of the church, for China, 200;)	
Worcester co. North Aux. Soc. C. Sanderson, Tr.			

Palmyra, 1st Pres. ch. in part,	87 95
Pike, Pres. ch. and so.	20 00
Potsdam Junction, Cong. ch. and so.	8 18
Poughkeepsie, Pres. ch. m. c.	39 40
Pultney, Pres. ch. coll. 5, less cft. 2.50;	2 50
Rochester, L. J. Gaylord, for China	10 00
Sackets Harbor, Pres. ch. ann. coll.	26 61
South Amenia, Pres. ch. add'l,	15 00
Southold, Pres. ch.	10 00
Success, Cong. ch. and so.	7 60
Syracuse, L. Smith Hobart,	10 00
Tarrytown, Mrs. M. B. Nichols,	20 00
Troy, 1st Pres. ch.	215 00
Union, 1st Pres. ch. and so.	50 00
Union Falls, F. E. Duncan, 10, Mrs. F. D. Duncan, 10;	20 00
Warsaw, Cong. ch. and so. with other dona. to const. Rev. E. E. WILLIAMS H. M.	41 03
Watertown, Miss P. F. Hubbard,	11 00
Westford, Lester Babcock,	10 00
Wolcott, Pres. ch. with prev. dona. to const. Rev. W. L. PAGE, H. M. 41.25, Mrs. Emily A. Crafts, to const. ALFRED CRAFTS H. M. 100, less exchange, 35c.;	140 90
Yonkers, 1st Pres. ch. m. c.	15 29
Yorktown, Mrs. Mary White, with prev. dona. to const. Rev. J. W. JOHNSTON H. M.	20 00—2,064 97
	4,363 80

Legacies. — East Bloomfield, Uri Beach, add'l, by Geo. Rice, Ex'r,	50 00
Geneva, Henry Dwight, add'l, by Edmund Dwight,	1,050 00
Masonville, Sophia Seeley, by S. H. White, 108.35, less exc. 54c.,	107 82—1,207 82
	5,571 62

NEW JERSEY.

Boonton, Pres. ch.	22 30
Elizabeth, 1st Cong. ch. and so.	13 00
Jersey City, 1st Cong. ch. and so. m. c. 7 50; W. H. Talcott, 100;	107 50
Millburn, Pamela A. Graves,	5 00
Newark, Roseville Pres. ch. 210; 1st Cong. ch. and so. 62.62; South Park Pres. ch. 62.47;	335 09
Orange Valley ch. add'l,	10 00
Succasunna, Pres. ch. m. c.	24 57
Vinceland, 1st Pres. ch. m. c.	50 00—567 46

Legacies. — Newark, Mary C. Woodruff, by C. M. Woodruff, Ex'r, (3,000, less U. S. tax 130, and for Female Boarding School, at Beirut, as devised by testatrix, 1,400;)	1,420 00
	1,987 46

PENNSYLVANIA.

By Samuel Work, Agent.	
Carlisle, 1st church,	107 30
Delaware Water Gap, Mountain Pres. ch. m. c.	5 00
Philadelphia, Clinton st. Pres. ch. 344.89; Greenwich st. Pres. ch. 50; North Broad st. Pres. ch., J. Holloway, 10;	404 89—517 19
Erie, Rev. J. M. Gillette,	5 00
Gravel Run, Pres. ch.	10 00
Harrisburg, 1st Pres. ch. bal. of wh. from m. c. 33 31, Mrs. Geu. Forster, 5, Miss Ella Forster, 1.50;	39 81
Lock Haven, G. B. Perkins,	3 13
North East, Pres. ch.	69 25
Philadelphia, J. D. L.	50 00
Pittsburg, Mrs. Martha Albee, deceased, by George Albee, 500; D. O. Jones, 4;	504 00
Pittston, Mrs. H. D. Shong,	10 00
Seranton, Rev. W. W. Atterbury,	20 00
Spring Mills, Pres. ch.	16 00—727 19
	1,244 38

DISTRICT OF COLUMBIA.

Washington, S. L. Pomeroy, D. D.	10 00
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VIRGINIA.

French Creek, Mehitable Phillips,	10 00
Richmond, M. H. Merriman,	50 00—60 00

NORTH CAROLINA.

New Berne, A friend,	5 00
Raleigh, F. P. Brewer,	1 00—6 00

TENNESSEE.

Lookout Mountain Educational Institutions, m. c.	4 45
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OHIO.

By William Scott, Agent.	
Cincinnati, Poplar Street Pres. ch. 20; 3d Pres. ch. m. c. 16.80; 2d Pres. ch. m. c. 14.35;	51 15
Paddy's Run, Cong. ch. and so. coll.	75 95
Walnut Hills, Lane Sem. ch. m. c.	8 28—135 58
Belpre, Cong. ch. and so. m. c.	55 21
Charlon, Pres. ch.	2 00
Cleveland, 1st Pres. ch. 13; Mission Church of ditto, Merchant Street. 2.50; 2d Pres. ch., J. Ensworth, 6;	221 50
Mrs. E. E. Taylor, 200;	
Coolville, Rev. F. Bartlett, 10, Miss M. J. Bartlett, 1;	11 00
Ellsworth, Pres. ch. and cong.	57 00
Elyria, 1st Pres. ch. m. c.	18 25
Granville, Cong. ch. and so. coll. 200; Rev. Geo. B. Johnson, 10;	210 00
Homer, Cong. ch. and so.	18 00
Hudson, Cong. ch. and so. (ann. coll. 61.23, m. c. bal. 11 30,) 72 53; Western Reserve College ch. 70;	142 53
Kirkersville, 1st Pres. ch.	12 25
Logan, Mrs. E. T. Rochester,	1 00
Mesopotamia, Pres. ch. (of wh. from E. Lyman, 10, Mrs. C. Galpin, 10, O. M. Gleason, 5;)	49 05
Pataskala, Pres. ch. and cong.	18 75
Richfield, Rev. Horace Smith,	1 00
Salem, David A. Allen,	10 00
Wayne, Cong. ch. and so.	24 00
West Farmington, a thank-offering, for China, 3; Mrs. S. Comstock, 1;	4 00—855 54
	990 92

Legacies. — Cleveland, Elisha Taylor, add'l, by Mrs. E. E. Taylor, Ex'r,	96 03
	1,086 95

INDIANA.

Bethany, Pres. ch.	12 00
Danville, Pres. ch.	34 42
Fort Wayne, 2d Pres. ch.	45 50
Lafayette, 2d Pres. ch.	300 00
Poland, Pres. ch.	8 00
Vandalia, Rev. S. Ward,	5 00
Warsaw, Rev. Jacob Little, D. D.	5 00—409 92

ILLINOIS.

Altona, L. Bissell monthly family coll.	2 50
Aurora, New England Cong. ch., S. B. Dyckman,	10 00
Chesterfield, Cong. ch. and so.	5 00
Chicago, 1st Cong. ch. and so., balance, 20.25, Rev. W. W. Patton, D. D., 50, Philo Carpenter, 50; 9th Pres. ch. m. c. 10.80; 10 per cent. of a Theol. Student's earnings, 2.50;	133 55
Du Page, 1st Pres. ch.	25 00
Galesburg, 2d Pres. ch.	130 00
Kendall, 1st Pres. ch. of Au Sable Grove,	30 35
Nora, Cong. ch. and so.	16 50
Ottawa, 1st Cong. ch. and so., balance,	6 43
Princeville, Mrs. O. L. Cutter,	10 00
Quincy, a friend, for China,	50 00
Rushville, Pres. ch. m. c.	16 85
Waukegan, 1st Cong. ch. and so.	8 00—444 23

Legacies. — Chicago, John C. Williams, by E. W. Blatchford, Ex'r,	1,000 00
	1,444 23

MICHIGAN.

Dowagiac, "One who loves the cause,"	1 25
Farmer's Creek, Cong. ch. and so.	3 00

Hillsdale, Girls' Prayer Meeting,	1 50
Lansing, Plymouth Cong. ch. and so.	
60; Franklin Street (N. S.) Pres.	
ch. 20, less exchange, 10c.;	79 90
Niles, Pres. ch.	75 00
Oakwood, Cong. ch. and so.	6 35
Plainfield, Pres. ch.	7 50
Pontiac, 1st Cong. ch. and so.	22 43
Raisin, 1st Cong. ch. and so. 23.50,	
Deacon Rogers, 5;	28 50
Unadilla, Pres. ch. 10.50, Mr. and	
Mrs. Alexander Montague, 2 each,	14 50
Wayne, Cong. ch. and so.	27 72—267 65

MINNESOTA.

Minneapolis, Plymouth Cong. ch. and	
so. bal.	7 17
Quincy, Cong. ch. and so.	15 00
St. Paul, House of Hope Pres. ch. m. c.	10 00
Stillwater, 1st Pres. ch. m. c.	15 60—47 77

IOWA.

Burlington, Cong. ch. and so.	43 16
Centre Point, Rev. P. Read,	75
Davenport, Rev. Julius A. Reed,	9 00
Denmark, Elizabeth Houston,	5 00
De Witt, Cong. ch. and so.	7 00
Iowa City, Cong. ch. and so.	30 03
Troy, Mr. and Mrs. L. W. Andre-	
son,	5 00
Vinton, Pres. ch.	12 80
Wayne, Cong. ch. and so. add'l, E. S.	
Noble,	5 00
Wentworth, Martha Moore,	4 00
Wyoming, 1st Pres. ch.	9 54—131 28

WISCONSIN.

Beloit, 1st Cong. ch. and so. m. c.	114 00
Center, Cong. ch. and so. m. c.	3 15
Prairie du Chien, Cong. ch. and so.	
m. c.	10 00
Waupun, E. J. Goodrich,	2 00
Westford, Mrs. James Kuowles,	1 00
White Water, Cong. ch. and so.	32 00—162 15

MISSISSIPPI.

Okolona, Freedmen, by Mrs. E. C.	
Blackman,	6 90
St. Stephen, S. B.	5 00

OREGON.

Portland, 1st Cong. ch. and so. m. c.	12 00
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MONTANA.

Isaac V. D. Reeve, Col. 13th Regt. U.	
S. Infantry,	10 00

CANADA.

Fergus, A friend,	65
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FOREIGN LANDS AND MISSIONARY STATIONS.

Syria, Ecirut, contribution, 4.82, Mrs.	
Watson, 29.37;	34 19

MISSION WORK FOR WOMEN.

New York. Albany, A friend, for fe-	
male missions,	5 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, Hammond st. Cong.	
s. s. for Gaboon, with prev. dona.	
to const. C. M. GRIFFIN II. M. 30;	
Dennysville, Cong. s. s. 10; Farming-	
ton, Kate S. Davis, deceased, 1; In-	
dustry, Katie Plummer, 10c; Or-	
land, Cong. s. s. (of wh. for a sch.	
under care Rev. H. J. Bruce, India,	
15, for a sch. in Harpoot, 1.60;)	
16.60; Rockland, Cong. s. s. 13.38;	71 08
NEW HAMPSHIRE. — Acworth, Cong. s.	
s. 7; Bristol, Cong. s. s. 18; Can-	
dia, Cong. s. s. 20; Francetown,	
Cong. s. s. 42.68; New Castle, Cong.	
s. s. for sch. at Satara, 7; Newport,	
Cong. s. s. 28.40;	123 08
VERMONT. — Berlin, Cong. s. s. add'l,	
for Rev. A. Hazen's sch. Almednag-	
gur, 23; East Hardwick, Cong. s. s.	
for sch. at Oodooville, Ceylon, 50;	

Waterbury, Cong. s. s. 15; Williams-	
town, Cong. s. s. 9.22;	102 22
MASSACHUSETTS. — Boston, Park st. s.	
s. s. 25; Dunstable, Cong. s. s. 10;	
Newburyport, Belleville, Juv. Miss.	
Soc. for pupil at Oroomiah, 35;	
North Blandford, Dwight and Eddie	
Warren, 50c; Shirley Village, Cong.	
s. s. 5; Somerset, Cong. s. s. 14;	89 50
RHODE ISLAND. — "Willing Workers"	
of High st. Maternal Asso. for Fe-	
male Sem. at Oroomiah,	20 00
CONNECTICUT. — Canterbury, Cong. s.	
s. for a sch. in India, 25; Scotland,	
Cong. s. s. 6.50; South Windsor,	
Cong. s. s. 32.64; Wolcottville, Cong.	
s. s. 10;	74 14
NEW YORK. — Bellport, Cong. s. s. 2;	
Brooklyn, Boerum st. Mission sch.	
(15, gold) 20; Champlain, 1st Pres.	
Cong. s. s. 11.02; Clayville, Pres. s.	
s. for sch. in Micronesia, 15; Clif-	
ton Springs, children, for sch. at	
Pimplus, India, by W. P. B. 6; Ful-	
ton, Pres. s. s. for sch. at Murukam-	
patti, Madura, 42; Millers' Place,	
Cong. s. s. 9; Orient, Cong. s. s. to	
const. J. H. Young, H. M. 100;	
Springfield, Pres. s. s. 16.81;	221 83
PENNSYLVANIA. — Montrose, Pres. s. s.	
for sch. in Syria, 54.30; Upsonville,	
s. s. for sch. at Sivalpatti, Madura,	
10.	64 30
OHIO. — Athens, Pres. s. s. for a sch. of	
Rev. J. K. Greene, Turkey, 12.50;	
Cleveland, 1st Pres. s. s. for a teacher,	
110; Granville, two classes of Cong.	
s. s. for girls' sch., Oroomiah, 30;	152 50
ILLINOIS. — Concord, Cong. s. s. add'l,	
for Mrs. Fairbanks' sch. Wadale, In-	
dia, 50; Jacksonville, Westminster,	
Pres. s. s. 13.45; Rushville, Pres. s.	
s. s. for a sch. of Rev. W. B. Capron,	
Madura, 51.05; St. Charles, Johnnie	
Zabriskie and Georgie Ross, 1; Suu-	
beam, "Avalis of Ella, Lynn, and	
Willie's Missionary Pig," 10; Wood-	
burn, Cong. s. s. in part (of wh.	
from "Little Girls' Prayer-meeting"	
for sch. at Foochow, 1.50) 10.25;	135 75
MICHIGAN. — Grand Haven, a New	
Year's gift from "a circle of young	
ladies," for girls at Ponape, Micro-	
nesia, under care Rev. E. T. Doane,	
100; Olivet, s. s. for sch. of Rev. H.	
S. Taylor, Madura, 60;	160 00
MINNESOTA. — Mazeppa, the little	
"penny boy," and his sister,	1 00
IOWA. — Kosuth, Yellow Springs (N.	
S.), Pres. s. s. 8.55; Muscatine, Ger.	
Cong. s. s. 4.65;	13 20
CANADA. — Montreal, Mrs. Mary C.	
Lyman, for girls' sch. Oroomiah, 36,	
gold	47 97

1,276 57

25,792 24

6,099 85

81,832 09

Donations received in December,	25,792 24
Legacies " " " "	6,099 85
	<u>81,832 09</u>

Total from Sept. 1st, 1867, to Dec. 31st, 1867, 116,469 38

DONATIONS FOR THE NEW MISSIONARY PACKET "MORNING STAR."

NEW HAMPSHIRE. — Newport, Cong.	
s. s. 45c.	
ILLINOIS. — Aurora, Anna Cheaney, 1.	
Amount received in December,	1 45
Previously acknowledged,	28,310 93
Total to December 31, 1867,	28,312 38

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